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The PREACHER'S MAGAZINE

NO loving word was ever spoken, no good deed ever done "tomorrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a dooms day," for today holds life and death, character and destiny, in its hands. Opportunity says with Jesus, "Me ye have not always." We say, "I will take my chances. There is plenty of time." Ah, how often do we say, "Some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done any time, and what things now or never? Only by living in the faith that today is the only day we have and challenging every opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.—MALTIE DAVENPORT BABCOCK.

The Preacher's Magazine

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Judging the Preacher by His Wife

BY THE EDITOR

WILLIAM ALLEN WHITE'S editorial on Wendell Willkie which of course appeared first in the *Emporia Gazette*, has been reprinted in other newspapers. Just today a column from the *Kansas City Star* containing this unique word was laid on my table. But even yet I am afraid not all have seen it, and so I am going to risk giving it again:

"The *Gazette* has said many fine things about Wendell Willkie as a presidential candidate. The *Gazette* feels that of all the present candidates for the Republican nomination Willkie has more intelligence, more courage and more executive experience than any of them. 'Why, then,' writes an Old Subscriber and Constant Reader, 'don't you come out flat-footed for Wendell Willkie? Why pollyfox? Why stand around first on one foot and then on the other, hesitating? Why don't you plunk, slap-dash and slam-bang for Willkie?'

"All right, if you must know, here's the reason: We haven't met Mrs. Willkie. We have been fooled two or three times into indorsing a man before we knew his wife and then lived to regret it. You don't know a man until you know his wife. She reveals two things: First his skill and wisdom as a picker, which is most important. And second, by her own character, she points the way of his future course. If a man ignores his wife, doesn't take her into his counsel and goes ahead like a buck Indian with his squaw trudging behind with the papoose, you have got his number—and more or less hers, too, and it is bad dice. If, on the other hand, he does consult her, you can tell which way he is going to turn, by her general attitude. So it is never wise to pick a man for any responsible job until you have taken a good square look at his wife.

"We have met Mrs. Bob Taft. We have met Mrs. Tom Dewey. Both are strong women of good judgment and definite views. So we feel we know how those two young men will track.

But Mrs. Willkie? As smart a man as Willkie should have picked a smart, forthright, up and coming wife. If he didn't, then we are fooled in Wendell Willkie.

"But we don't propose to be fooled in advance. So, dear old Constant Reader, you asked for it and you got it. That is why we don't plunk for Wendell Willkie like a house afire, and it is a good reason. A man's wife is revelation of his real self. She is competent, relevant evidence and surely she is material and altogether the best evidence in the case."

These words are so much better said than I could say them that I believe I will let them stand just as they are with the suggestion that they apply to preachers quite as fully as to men in other callings. I wonder if we might not paraphrase without ill logic and make it say, "By their wives ye shall know them."

Worship

The fruits of worship are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it. Worship helps us to know and love Him whom to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one's resources and gives strength and power. It makes available the infinite dynamic of God's own Spirit. Its full realization and its ultimate sanction are in a life that not only is "hid with Christ in God" but goes forth with Christ "not to be ministered unto but to minister."—Submitted by L. H. BALDWIN.

The supreme need of every soul is a vital faith in God as He is revealed in Christ the Savior and Lord. Unless our efforts in behalf of organized religious work have this as their ultimate purpose, our labors are in vain. The giving of time and service in promoting the organizational activities of the Church, the giving of money to carry on its work at home and abroad, our efforts in the Sunday school and men's and women's and young people's organizations, and all of our other so-called "religious activities," are not ends in themselves but have as their foremost goal the bringing of those who do not know Jesus Christ into a saving relationship with Him. With all our efforts, such an end can be achieved only under the guidance and through the power of the Spirit of God. He will help us to understand the true purpose of the gospel, and will bring to rich fruitage the efforts of those who, understanding God's will, give themselves earnestly and sacrificially to bringing it to pass.—*Christian Observer*.

Thoughts on Holiness from the Old Writers

Modern Idolatry

Olive M. Winchester

And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 15:13, R.V.)

MAN has by nature an acquisitive instinct whereby he seeks to acquire. This has its legitimate realm, in fact without it man becomes shiftless and prodigal. On the other hand it has its excesses and then it becomes a sin which the Scripture classes as idolatry. Accordingly it seems meet to inquire into the nature of covetousness and study its manifestations that we may indeed keep ourselves from all covetousness.

NATURE OF COVETOUSNESS

As with many other phases of our life so it is with covetousness, we have a hazy idea of its nature, but to give an exact account is rather difficult. So we will see if we can translate it into definite terms.

In approaching the subject from the standpoint of the Greek, we have clearly set forth that it is a state of wanting or desiring more. So one writer has defined it a longing for inordinately or unlawfully. It is that eager and fervent grasping for more and more, no matter how much the individual may have.

Another way to understand the term is to draw the contrast between it and its close ally, avarice. One writer compares as follows: Covetousness "is the more active sin, avarice the more passive: the first seeks rather to grasp what it has not; the second, to retain, and by accumulating, to multiply that which it already has. The first, in its methods of acquiring, will often be bold and aggressive; even as it may, and often will, be as free in scattering and squandering, as it was eager and unscrupulous in getting."

Then another writer discusses both under two forms of avarice and differentiates one from the other. "There are," he says, "two sorts of avarice the one is but a bastard kind, and that is the rapacious appetite for gain; not for its own sake, but for the pleasure of refunding it immediately through all the channels of pride and luxury; the other is the true kind, and properly so-called, which is a restless and insatiable desire for riches, not for any further end or use, but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and, in effect, it makes a shift to digest and ex-

cern it. The second is like the foolish chough, which loves to steal money only to hide it."

With these comparisons we are able to see the nature of covetousness, it is the desire to have more just for the sake of a passing moment of possession, it is an inordinate desire, and unlawful desire. Some of the evils of this desire will come out more clearly as we study it further especially in connection with its attendant sins. Sufficient thus far is it to note this aspect.

ATTENDANT EVILS

Seldom does any one sin stand alone, it carries others in its trail and especially is this true of sins of avarice. "The love of money is the root of all evil," so the Scripture tells us and a careful study would seem to bear this out whether it is the desire for the moment or whether it is the desire to get and hoard.

One of the attendant evils of covetousness is depicted by the Prophet Amos. He lived in perilous times, when the nation was decadent religiously, morally and socially. He pronounces a woe against those who devised iniquity and then goes on to define their iniquity by saying, "And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage." Here we note that the sin of covetousness leads to injustice and oppression of the poor. A very natural result for the inordinate desire to have leads men to obtain it in illegitimate ways and crushes the feeling of brotherly love and compassion.

Not only does this trait affect the relationships of man to man outside, it also enters into the household and becomes a disturbing element there. So the Book of Proverbs observes, "He that is greedy of gain troubleth his own house." When this instinct becomes the master of man he bends the trend of his household in that direction and love with peace and harmony fail. The whole life is expended on this one end.

Another very natural evil that follows this unlawful desire is depicted in Scripture when we are told the story of Gehazi who resented it because his master let Naaman the Syrian go without taking a reward at his hands so he followed after him and approaching him told the story of how two men had come to his master and he would like a talent of silver and two changes of raiment. Returning and being questioned by his master he said that he had not gone forth at all. Thus it was that lying had come forth out of a covetous spirit. For this he was punished with the leprosy that had been upon Naaman.

In the account of Achan and the Babylonish garment which he stole from among the spoil along with silver and gold, we see that the covetous desire easily leads to theft. For this transgression also a very severe punishment followed.

Still further does this evil lead. Not only is there oppression and injustice, domestic unhappiness, lying and theft, but on and on it goes with its deadly work. Ezekiel upbraiding Jerusalem for its sins, among the many other evils states, "In thee have they taken bribes to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbors by oppression, and hast forgotten me, saith the Lord Jehovah." Thus the sin of covetousness leads to the climactic of all sins against one's fellowman, and that is murder. Of this the Proverbs gives us warning when it says:

So are the ways of every one that is greedy of gain;

It taketh away the life of the owners thereof.

THE CHRISTIAN'S ATTITUDE

After looking upon the nature of covetousness and its attendant evils, we need not tarry long on the question as to what should be the attitude of the Christian in such a case. Certainly we feel that the admonition of our text that we should take heed and keep ourselves from covetousness is timely. We do not want an evil of this kind to get its fangs upon our hearts and

lives; if it should succeed in doing so, we know that it will crush out all spiritual life.

Surely we would pray with the psalmist:

*Incline my ear unto thy testimonies,
And not to covetousness.*

Further admonition is found in the letter to the Hebrews and the reason subjoined:

"Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." We who are Christians have far greater possessions than the gain of this world. Therefore we should not make the end of our lives in seeking it but the greater and more eternal possessions.

Accordingly we are told in Colossians that we are to put to death such evils in our hearts; they are to be slain by the mighty dynamic power of the Holy Spirit that righteousness may reign indeed and in truth. With the fullness of the Holy Spirit in the heart such evils cannot exist. All belong to the carnal nature which is to be crucified and buried, that we may walk in newness of life.

Thus we have seen the evil of covetousness and the consequent attitude of the Christian. Surely we do not wish to harbor any of its spirit in our hearts. We desire to be pure and holy and to walk righteously with our Lord and God. In thus doing we shall ever have His smile of favor on our lives.

Holiness and Evangelism

C. E. Shumake

IN the proper sense, we think, the term "holiness evangelism" is a misnomer, for evangelism means "the preaching of evangelical principles." Evangelism then, in the scriptural sense, always means the preaching of holiness. But our paper is not occupied with the task of defining these terms, but is written with that emphasis for a renewed fervor in the proclamation of our adorning gospel of full salvation. This then calls into our immediate attention

THE NEED OF THE MESSAGE OF HOLINESS

The outlook of the world presents a very sable picture. The world is in need of something that will lift them out of the fog of mental and spiritual confusion. That there is no hope outside of God all students who reflect upon the situation and who are acquainted with God's Word realize. The need has always been the same since sin reared its subtle head to thwart God's purpose for man in the Garden of Eden. The positive message of holiness is indeed the message that all men everywhere need. It clearly states that man, here and now, through obedience and

faith in Christ's atoning blood, may be saved from sin. Such a message gives hope to the fallen and assurance to those who are in Christ that there is a cure for the indwelling or the principle of sin. This is the message that the world does need, and should be proclaimed from the house-tops, so that men everywhere might hear. We realize then the need for such a positive message, and this need gives rise to this:

THE NECESSITY OF PREACHERS OF HOLINESS

I am just a little afraid that there are preachers that "occasionally preach on holiness." I trust that there are none among us, but if we are not careful, our ranks will be filled with those apologetic fellows who cannot preach a positive message of holiness based upon scriptural argumentation and personal experience. I do not say that they are here now, but I repeat my warning, that we must be careful along these lines. Our Manual has a very positive and definite statement concerning entire sanctification. Yet so has the Discipline of a great sister denomination, yet her pulpits are filled with preachers who not only

know nothing about Bible holiness, but deny the experience of the new birth and even the authenticity of the Bible itself.

I also have a fear that there are a number of evangelists going abroad who think that holiness is merely a sideline affair or a matter that is purely incidental. But, brethren, this doctrine of holiness is not a matter that can be put on or off as may conveniently fit the situation! One pastor told me that he called a preacher, who incidentally gained quite a reputation for his oratory, and was quite largely known for his rhetorical preaching. The meeting was to last two weeks, and when the evangelist came he immediately listed his sermon subjects for publication. He gave in advance the subject of every sermon for every night of the time of his service. The pastor looked over the subjects, and to his amazement found that he had not called a holiness preacher, for in all the sixteen or seventeen sermons there was not one sermon on holiness to be preached. My pastor friend called the attention of his evangelist to this omission, thinking perhaps there was some oversight, but the evangelist replied that those were his intended sermons for the meeting. The pastor wanted some messages that emphasized the experience of entire sanctification, and requested them, and the evangelist replied that he did have one or two sermons that touched upon that subject, and supposed he could preach upon them if they were wanted. I was riding in my car with an evangelist who was holding meetings in our section of the country, and to my surprise was told by this preacher that he just could not handle the doctrine of holiness, and that it was too complicated for him to preach it very much.

Such indefinite reference as that to this glorious truth will certainly get nobody sanctified. Now it is not our position to make people who come to hear us angry, but it is our duty to God and to the church that gives us credentials to preach the doctrines upon which our beloved church is founded. If a Nazarene preacher wants to quit preaching holiness, and that as a second definite work of grace, he should seek other pastures, for we are still, thank God, a distinctly pronounced holiness church. This is not a criticism that can justly be laid at the door of all evangelists, for which we are most grateful, yet we must realize that holiness is not a sideline thing, but a fundamentally and scripturally founded truth, and one that must be promulgated if our future as a church is to be glorious and resplendent as our past.

CONCLUSION

Holiness, then, is the central idea of Christianity, and as says Dr. J. W. Goodwin, "is fundamental in the Christian conception of God." Bishop Foster said of this grand truth, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the prom-

ises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, burns in the spirit of the whole scheme, from its alpha and its omega, from its beginning to its end. Holiness needed. Holiness required. Holiness offered. Holiness attainable. Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, weaving all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, biography and poetry, and prophecy, and precepts, and promise, and prayers; the central truth of the system." It is our duty, "holy brethren, partakers of the heavenly calling," as proclaimers of God's Holy Word to preach it with honesty, experimentally, scripturally, and with such logic as to persuade men that here and now God's children may be sanctified wholly.

Expository Preaching

OPENING up the Scriptures to the minds and hearts of the people of God is the great work of the Christian preacher. Such a ministry is not a popular one. It involves time and labor. It means hours spent alone with the Bible, when the spirit is quiet before God, that He may enlighten it with heavenly understanding. It means a close walk with the Lord, for only the obedient believer can obtain a really deep insight into the Word. It means a fullness of the Holy Ghost, that the Author himself may reveal hidden meanings, and clarify obscure passages, and enrich with divine illustration, and breathe upon the message as it goes forth. It is easier to prepare sermons, using the multitudinous helps that abound, and decking them with stories, and strengthening them with human logic and philosophy. But it must be remembered that it is His own Word that God has promised to bless, not the product of human reasonings.

The *Presbyterian* quotes Dr. Ironside as follows: "Dr. James M. Gray remarked some years ago, when lamenting the dearth of expository preachers and Bible teachers, 'I am afraid the great trouble is that there are few men humble enough to be willing to teach the Word of God. They much prefer to soar to heights of eloquence, and give rein to their own fancies rather than to soberly and seriously open up the truth.'"

The same journal continues, "An outstanding New York preacher has said, 'Expository preaching is the poorest of all types of preaching, because it leaves so little scope for the imagination.' But those who value eternal things for their own sake are not anxious to listen to the empty vaporings resulting from the imaginations of the human heart; they prefer to be nourished by the milk and meat of the Word itself."—*The Alliance Weekly*.

Peter's High Note of Praise

By Roy L. Hollenback

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time (1 Peter 1:3-5).

PETER is praising God for great things, as you can well see. In fact he is dwelling upon the highest and best things that can ever engage our lips. They are: (1) "Abundant mercy"; (2) "A lively hope"; (3) "An inheritance"; (4) God's keeping power. We have been asking God to help us in this message to place these things before you in their right order, and to present them with a small measure of the glory that they should have.

I. PETER'S PERSONAL TESTIMONY

A bit of Peter's own personal experience is given us here. He put himself in with the other apostles, and perhaps with scores of other followers of the Lord, whose hopes were dashed to the ground when Jesus died. They entertained thoughts of a kingdom, of earthly honors, of rulership—thoughts that seemingly were encouraged by the words of Jesus himself. When they saw Him carried from the cross a stiffened corpse, and laid away in Joseph's new tomb, all their hopes were buried with Him. This may be observed from the sad tones of the words of the two who walked later to Emmaus (one of whom was probably Peter) with whom Jesus joined company on the way. "We trusted that it had been he which should have redeemed Israel."

Christ's resurrection, personally seeing Him alive again, Peter says begat them "again unto a lively hope." And he recognizes in this an act of the Father's "abundant mercy." Possibly he remembers his denials of Christ on the day of His trials, which might justly have cut him off from this hope, or from any hope whatsoever; and he looks upon his restoration as a wonderful extension of divine mercy.

II. THE SAINTS' INHERITANCE

The lively hope to which Peter was again begotten, and over which he exults, was that of an inheritance. Such belongs only to children—to the legal heirs. And so a claim to this divine inheritance is allowed only to those "begotten," the real "born again" children of God.

It is also an *incorruptible* inheritance. It belongs not to the earthly order of things which are movable and transient, but is as glorious and abiding as our resurrected bodies will be, in which we shall live to enjoy it. It is built for permanency. It is an eternal inheritance for those who partake of eternal life!

And Peter declares that it is *undefiled*. It is not polluted by sin, nor will there be in it the molestation of sinful souls. "There shall enter into it nothing that defileth, or worketh abomination, or maketh a lie."

Unlike many things we possess in this world, the title to it has no flaw. Our heavenly inheritance cannot be taken from us. It is built and deeded ours by the Savior himself, and it *fadeth not away*.

III. "RESERVED IN HEAVEN"

The first promise Jesus gave of our inheritance was in the first beatitude: "Blessed are the poor in spirit, for *their's is the kingdom of heaven*." They own the kingdom. It is theirs because they are the heirs—jointheirs with Christ. Jesus confirmed this promise to them later in many other words, but the promise we all know and love best is "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself." He is building a place for us, with a perfect knowledge of our desires and capacities, and will keep it for us, and let it out to nobody else. "Reserved in heaven for *you*."

IV. "WHO ARE KEPT BY THE POWER OF GOD"

That abundant mercy which reserves for us the inheritance, also works toward us in keeping power. He declares that we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." He reserves the inheritance for us, and then He preserves us for the inheritance. This is the greatest thing in all the realm of grace. John Wesley said, "It is a small thing to be sanctified, as compared to being kept holy day by day." It is no wonder that both Peter and Jude reach their climaxes in extolling God's keeping power, for this is the greatest and highest thing in redemption.

Some years ago I read a very unique translation of this verse from a writer whose name I do not now remember, which worded the last clause of this verse, "Ready to go to heaven any time." Be this a correct rendering or not, one thing is certain, namely, that God is able to keep us presentable at all times before His throne. "Ready to be revealed." He can keep our *garments* unsullied, our *hands* clean, and our *hearts* pure; so that at any moment we are morally qualified to be manifested in judgment light as a product of His wondrous grace! Praise His name!

This keeping grace is not unconditional. It is not guaranteed to us because of relationship. It does not operate independent of our wills. We are kept through the condition of our *faith*. We must concur to "keep ourselves in the love of God." Our diligence and faith, making full appropriation of the power of God, will keep us ready for our inheritance.

Doctrinal Preaching and Practical Preaching

By E. Wayne Stahl

ONE of the characteristics of the present age is the insistence that the preacher's message must be "practical." This means that pulpit expositions of the great Christian doctrines are heard in many quarters with dissatisfaction. Impatiently the people say, "Don't give us theory; we want something that tells us how to live, how to do things."

This spirit pervades our colleges and universities today. It is felt that students must "specialize" in preparation for their vocations, learning the things that will teach them how to make money.

Here is where we are in danger of being victimized by a tremendous error. Of course presentation of "theory" may be overdone, but are we not nowadays in danger of going to the opposite extreme? We are so eager to learn the "how" of things that we forget the necessity of being familiar also with their "what" and their "why."

In the religious realm this means that doctrine must come before doing.

Paul, the pre-eminent preacher, exemplified this mighty principle. Never was there a more practical teacher; nor was there ever among the giants of the Christian ages one who laid more stress on doctrine.

This fact is seen in a study of his great epistles. Take the Book of Romans.

Digressing for a moment I would share with my readers the magnificent tribute to this letter which appears in Godet's Commentary on it. "Coleridge called the Book of Romans 'the profoundest book in existence.' Chrysostom had it read to him twice a week. Luther wrote in his famous preface, 'This epistle is the chiefest book of the New Testament. It deserves to be known not only word by word by every Christian, but to be the subject of his meditation by day, the daily bread of his soul.'

"Melancthon, in order to make it perfectly his own, copied it twice with his own hand. The Reformation was undoubtedly the work of the Epistle to the Romans, as well as of that to the Galatians; and the probability is that every great spiritual revival in the church will be connected, as effect and cause, with a deeper understanding of this book."

The study of a writing of such transcendent influence as Godet shows Romans to have had will mightily repay a preacher as a student of homiletics. A general survey of it reveals the fact that the first eleven chapters are pure doctrine. Not until Paul comes to the famous twelfth chapter, (one that every Christian should memorize and repeat at least weekly) does he offer mandates as to everyday living. This chapter is al-

most entirely devoted to counsels of Christian action. In the three chapters following, while there is some practical advice, yet the apostle seems to have been so convinced of the necessity for doctrine that in them he adds considerably to his former contributions of religious principles and his exegesis of "divine philosophy." It would be safe to say that probably three-fourths of the letter, at least, is doctrinal.

A study of the other epistles shows a similar method. First the writer lays down the basis of Christian conduct by elucidating at much length the theoretical (if I may be permitted to use such an adjective) aspect of religious truth. As "a wise master builder" he realizes the necessity of a good foundation before attempting to rear the superstructure. With Paul "theory and practice" went harmoniously together.

And the longest chapter in any of his letters, the fifteenth of 1 Corinthians, shows the same plan followed. Not only is it the longest, but one of the most glorious. Fifty-seven of its verses are devoted to the transcendent theme of the Redeemer's resurrection. But the final one, the fifty-eighth, is pre-eminently practical, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

That word "therefore" of this passage is a mighty argument for the imperativeness of doctrine as a preliminary for practice. May not one reason for the shoddy Christianity, if I may use such a contradictory term, that prevails in many quarters today be the absence of doctrinal preaching?

Shallow religionists who dislike doctrine might learn a lesson from a chemistry class. What a poor teacher in a gathering of such students would he be who would send them at once into the laboratory to do their experiments, with the idea that for them to study their textbook on the subject would be insufficiently "practical!" The successful teacher of such a class would first have them master certain principles in the text; then he would send them into the laboratory to use their hands and eyes (and sometimes their noses—I have pungent olfactory memories of working with chlorine in the "chemical 'lab'") in testing those properties of elements of which they had read in a book just a few minutes previously. Its "doctrine" had to precede that "practice."

A great period of doctrinal preaching in the history of the Christian Church was during the seventeenth century, in England, when the Puritan pulpits were thrones of power. Religious and civil liberty are indebted to the dynamic mes-

sages of those mighty divines. Macaulay, the illustrious essayist, could not have paid the Puritans of that epoch, both lay and ministerial, the great tribute which he does were it not for the rugged doctrines which were declared in their churches.

We read in his essay on Milton, in which the writer is referring to those who derided them, "But they had little reason to laugh who en-

countered them in the hall of debate, or in the field of battle." Then Macaulay goes on to say that they "brought to civil and military affairs a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject had made them tranquil on every other."

Paul's Terms Relating to Holiness

Neal C. Dirkse

IN his letter to the Galatians, Paul had first to set them right regarding his divine call. It appears that after Paul had left them, the Galatians were influenced to believe that Paul and his apostleship had none of the divine about them, hence they were not obligated to mind what they had been taught. With this attitude, they had returned to the letter of the law. To this situation Paul addresses himself in this letter to them and in so doing gives some of his most exalted descriptions and comparisons regarding the fullness of the gospel of Christ.

Brief as this letter is, it is alive with turns of expression, with apt figures, all used to describe, negatively and positively, the doctrine and experience of entire sanctification.

I. CARNALITY CHARACTERIZED

Galatians 4:22-31—As an unwelcome and indwelling substance

Galatians 5:1—As a yoke of bondage (this refers directly to the law, but in so returning to the letter of the law, the Galatians were once again becoming possessed of carnality).

Galatians 5:17—As self-life, or a life that has self as its center; as an element that hinders the best expression of our personalities.

II. THE ISSUE OF CARNALITY

Galatians 5:19—The dark catalog of carnality's contents or effects in our outward and inward life.

Galatians 6:8—This self-life leads to destruction.

Galatians 5:17—Inhibits proper interpretation of Christ-life.

III. SANCTIFICATION DESCRIBED

Galatians 2:20—State of being; a life, "I am." Death of self-life, or our life has a higher center than self about which it revolves.

IV. THE ISSUE OF THIS LIFE

Galatians 2:20—A life whose most vital reality is Christ.

Galatians 3:29—Essence of this life, a complete possession of our life by Christ.

Galatians 4:6—Emphasizes the Fatherhood of God to the individual heart.

Galatians 4:7—Sonship through Christ entitles to heirship with Christ.

Galatians 4:22-31—Freed from presence of indwelling sin.

Galatians 5:1—Revels in an exalted relaxation—a divine liberty in Christ.

Galatians 5:18—Have the privilege of being led by the Spirit.

Galatians 5:22—The full-grown possibilities of the sanctified life.

Galatians 6:8—Leads to eternal life.

V. HOW THIS LIFE IS OBTAINED

Galatians 2:20—Obtained through love and atonement of Christ.

Galatians 3:2—Received by faith.

Galatians 3:3—Not by human efforts; no growth process.

Galatians 5:24—As a result of death to self.

VI. HOW THIS LIFE IS MAINTAINED

Galatians 2:20—Maintained by faith.

Galatians 5:16—Maintained by perfect obedience; obedience only guaranty against backsliding.

Galatians 5:18—Obedience maintains liberty.

Galatians 5:25—The will is involved in maintaining this relationship; the culture of a mature life calls for our co-operation.

VII. THE CLINCHING ARGUMENT

Galatians 6:14—Personal testimony of Paul.

A Warfare

The Christian's life is a warfare. Four things are outstanding:

1. The fight, no victory without a fight.
2. The absolute certainty of victory.
3. The Lord's presence and place in the battle.
4. The sure reward in the end.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*The Church of God Evangel*.

The New Sermon

By Paul Hill

THE art of sermon making is in a class by itself. And every sermon is in itself a distinct and separate effort toward a well defined objective. To use the art of sermon making so that the sermon will reach its objective is a thing that is possessed by all ministers in a greater or less degree. The making of a sermon is an event in a minister's life.

The necessity of new sermons is not thrust upon evangelists so frequently as it is on pastors. The evangelist can and does repeat frequently, and if the sermon needs making over the improvement can be made the next time it is preached. Perhaps that is the reason why some of the best sermons are preached by our evangelists. But the pastor must have new sermons each week. We speak in the plural, *sermons*, not one but two, and sometimes more. To hold a pastorate for any length of time makes a strenuous demand on the sermon making ability of the pastor.

We once heard a layman speak of the sermons his pastor preached. He said, "It is a new text, but the same sermon." What he said about his minister's preaching could doubtless be said of a large number in the same class. The trouble was not in the sermon itself so far as the homiletical order was concerned. The trouble was the lack of wealth of preaching material which the pastor possessed. The range of preaching was not broad enough. It cramped both the minister and his listeners.

It helps me in new sermon making to choose subjects which are not alike. If I preach a doctrinal sermon in the morning I try to deal with a different type of subject at night. Bible characters are usually helpful as a balance against doctrinal sermons. Personally I think this is a good plan, unless the subject can be divided so that the morning and evening sermons are both on the same general subject, and used to complement each other. I followed this method at Christmas time this year. In the morning I preached on "Before the First Christmas," covering the preparation of the world for the coming of Jesus: and in the evening I preached on "After the First Christmas," covering the progress of Christianity since that time. I tried to make each sermon complete in itself so that those who were present at only one of the services would hear as good a sermon as I could preach. On one other occasion I preached in the morning on "Some Things that Can Happen to Christians," and in the evening I used "Some More Things that Can Happen to Christians," but each of these sermons could have been preached months apart so far as being dependent on each other was concerned.

To an evangelist a sermon may stay "new" for some time, but with a pastor it is "old" as soon

as it has been preached. He cannot repeat it without being caught at it, though he may refer to it or its content again if necessary. It is because the sermon is new but once and old forever afterward with the pastor, that he must learn to make a new sermon that is preachable, practical and above all scriptural. It must be a sermonized sermon. To say first what should be said last, or to fail to get the entire matter in orderly array may be fatal. Many a sermon that could have been a success has failed because the preacher got off on the wrong foot. He started wrong and never could get right. Brethren, I have failed often. God have mercy on me.

The rule of elimination comes in handy in making new sermons. Cut out the padding. Cut out the things that might be used to show off oratory. Stick to the truth of the matter. Plow deep but make the furrow straight and clean. After all oratory is the art of conveying the greatest amount of truth possible in the simplest manner possible in the shortest time possible. Some sermons that I have heard have not roused me to the shouting point but have left something for me to think about and remember and use until this day. Others have brought me to the boiling point but afterward I wondered what it was all about.

It is because that "new sermon" must be constructed correctly that it needs great care. Haphazard efforts at preaching are nearly always no good. Usually a text will suggest several lines of thought to a preacher, and he must select the line of thought that he desires to use and reject the others. This was the method of Dr. Caradine. He would show the several things contained in the text and tell his congregation which he was going to preach about, and he would leave all the other suggested subjects alone. One subject well developed is much better than the poor development of many suggested themes.

Shadows of the Almighty

"There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade.

"There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by the garish day.

"And so He takes us into the shade—the shade of disappointment, or the shade of sorrow, or the shade of sickness and pain. But it is a very blessed shadow, for it is the 'shadow of the Almighty.' And here the ferns flourish and the cloudy day makes the garden beautiful."—J. H. JOWETT.

The Advisability of Reading Unorthodox Reading Material*

By Elwood Sanner

DURING his second imprisonment under the Emperor Nero, Paul wrote a second letter to his son in the faith, Timothy. Among the requests the apostle directed to him was, "When thou comest, bring with thee the books, but especially the parchments." Closely confined as a prisoner, Paul was seeking fellowship; and this not only with other men but also with the world that knows no confinement—the world of good reading. It is not certain what books Paul asked Timothy to bring, but it is probable that the parchments to which he referred were the Jewish scriptures of the Septuagint. In any event, this Spirit-filled leader of the early church sought freedom of mind and soul, not through release from his cell, but through earnest study of his books and parchments.

At our finger tips everywhere is a world of knowledge, fellowship, and inspiration to be entered and possessed through the door of reading. It would be well to look upon that world not as a congregation of dust-gathering abstractions but as an assemblage of noble persons. Apropos of this, John Ruskin said, "We cannot know whom we would, and those whom we know we cannot have at our sides when we most need them. . . . We may by good fortune obtain a glimpse of a great poet, and hear the sound of his voice, or put a question to a man of science, and be answered good-humoredly. . . . And yet these momentary chances we covet, and spend our years and passions and powers in pursuit of little more than these; while, meantime there is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and of the things nearest their hearts. And this society, because it is so numerous and so gentle, and can be kept waiting around us all day long . . . in those plainly furnished and narrow anterooms, our bookcase shelves—we make no account of that company, perhaps never listen to a word they would say, all day long."—JOHN RUSKIN, *Sesame and Lilies*, pp. 44, 45.

When we lift this principle to the level of spiritual literature and remember that God's holy men of old, many of His saints, scholars and seers, are waiting on our bookshelves not to grant audience but to gain it, waiting to converse with us, no matter how slow we may be to comprehend, we, too, like Paul, should say, "Bring me the books, but especially the parchments."

Against this background of the vital significance of good reading, we raise the question, "Is it advisable to read unorthodox reading material?" To answer this question in brief one would have to say, "Yes and no; mostly no." In some instances it is advisable for some people to read certain heterodox literature; with most people it is unwise to read such material.

It is my personal belief that a minister, yes, even one of the Church of the Nazarene, should keep abreast of contemporaneous thought. To accomplish this difficult task one will peruse books that sometimes run counter to our established modes of thought; but therefrom one will be acquainted with the intellectual atmosphere of his day, will know the trends of religious thought, and will have a grasp of the mental and spiritual framework of society. More than this, he will be able to anticipate and assist in solving many of the problems with which some people are struggling.

For those who have the care of the convictions and beliefs of others, it is well to know the positions of those unorthodox sects which constantly hammer the minds even of our own people. Usually to know the position of an enemy is to be his master.

However, such reading requires discrimination, and it seems that not many are discriminative readers. The average person either accepts everything he reads—as if its presence in print were a guaranty of its truth—or rejects everything that does not in each detail align itself with his views. Not a few young men of ministerial promise are no longer preaching in our church because of their intimate association with men and literature not of like faith in certain institutions of learning. Furthermore, anyone whose reading of unorthodox matter exceeds in time and bulk his digestion of wholesome, solid literature will discover that he is sapping the vitals of his Christian experience.

As stated above, it is unwise for most people to read unorthodox reading material. In my opinion this is true for the following reasons:

1. *It robs one of time to read worth while books and magazines.* One is not egoistic when he refers to his time as being valuable. It matters not what rank or position we may hold; our time is precious. We must not waste it. If we obey the command, "Redeem the time," we will not squander valuable hours upon vicious reading when there is so little time for spiritually stimulative material. At this point we turn again to John Ruskin for a pertinent observation:

* Paper presented at convention in Dinuba, Calif.

"Have you measured and mapped out this short life and its possibilities? Do you know, if you read this, that you cannot read that; that what you lose today you cannot gain tomorrow? Will you go and gossip with your housemaid or your stable boy, when you may talk with queens and kings; or flatter yourself that it is with any worthy consciousness of your own claims to respect that you jostle with the hungry and common crowd for entrance here, and audience there, when all the while this eternal court is open to you, with its society, wide as the world, multitudinous as its days—the chosen and the mighty of every place and time?" (Ibid, p. 50).

2. *The reading of unorthodox matter has a subtle and damaging effect upon a person's thinking and character.* If one listens for a given length of time to almost any line of argument, he is certain to believe some of it. Give as close attention to the advertising that precedes and follows your favorite radio program as you do to the program itself and you will probably give Ivory Soap, or Johnson's Wax, or Campbell's Soups a try. I have been not a little perturbed over certain persons (people we have tried to help), who have absorbed misconceptions of truth from unorthodox reading material. Here, for example, is the lady who has come to believe that, along with the bad, there is a lot of good in her "Watch Tower Press" books; books she purchased at the door to help someone. And here is a gentleman, past middle age, who desires to leave his backslidden state and return to the Lord. Frequently he rises in faith to a place where he can almost turn to God. At that juncture the enemy injects into his thinking a quotation or argument from some skeptical book the man has read years before. This attack overcomes the weakened faith and forces the seeker back to his blind wanderings in a spiritual wilderness. And here is an average Christian woman, not of Nazarene derivation, who has read much from the magazines and writings of modernistic preachers in her church. She has come to believe, with those who have taught her, that it is not so necessary to contend for the Virgin birth of Christ and such so-called nonessentials, if one accepts what Christ came to do. She has believed this despite the fact that the Christian religion stands or falls upon the authenticity of its historical events. Unconsciously dissatisfied in this, she has even tried to feed her barren soul upon Christian Science, a pantheistic philosophy embellished with Christian terms.

If this premise were untrue, the agents of unorthodoxy would not be so aggressive in distributing their books and pamphlets. One glance at the fervor with which such groups propagate their doctrines through the printed page should convince us that they believe reading molds convictions and character.

Why was it that Jehovah warned the Israelites against foreign entanglements and too close fellowship with alien races? It was to keep pure

His revelation to them. Had Israel failed to keep its integrity and had allowed a gradual infiltration of pagan influence, it would never have kept the oracles of God with their full grace and power.

Recently, we were calling in the home of a man who is sincerely hungry for God. During the course of our visit, he showed us a large volume entitled, "Home Circle Bible Readings"—a question and answer survey of the Bible from the point of view of a certain Judaistic form of Christianity—and said that he had got a lot of good out of the book. Before our visit came to a close we ventured to remind him that after a great revival in Ephesus Paul made bold to build a great bonfire with the books his converts had used while they were yet in darkness. We further insisted that the reading of such material invariably leaves an honest heart in a state of confusion; whereupon this gentleman replied that such was his immediate position. To conclude our call, we read a passage of scripture and were prepared to pray, when someone knocked at the door. Who should be at the door, but the friend who had given these people the volume entitled, "Home Circle Bible Readings" as well as other such reading material. The agents of unorthodoxy are vigorously at work. Whether the man ever finds peace will depend upon his attitude toward unorthodox reading material.

Concerning the majority of our people, if they have any time for reading after having masticated the *Herald of Holiness*, *The Other Sheep*, the many worth while books in the Leadership Training Course, the flood of good literature available through our Publishing House, the multitude of works from the pens of pious scholars from Augustine to Wesley, the innumerable pages of solid current material from the presses of Revell, Cokesbury, and others, the classics of American and English literature, they might browse into some of the Old Testament books rarely if ever thoroughly studied.

We began this paper with Paul and Timothy, let us conclude it with them: "Study to shew thyself approved unto God."

When He Prays—

He needs less of "things."

He is at the place of power.

He acknowledges his need of God.

He gets a vision of eternal values.

He can forgive the wrongs done him.

He exposes himself to the precious promises.

He is nurturing the most important part of his being.

If he listens and consents while he prays, the Lord will manifest Himself to him.

And he will have blessedness, usefulness and finally heaven.—SELECTED.

The Preacher a Good Man

By A. S. London

PREACHING is the greatest institution in Christianity. It is quite different from anything else on earth. The prophet of God comes with a revelation. It is one thing to arouse people to do something; it is another thing to induce them to trust somebody and renounce all for Him. One is in the realm of work, the other in the region of a divine task. The one great business of the true preacher is to make men realize a world unseen and spiritual.

The note of the preacher is the gospel of a Savior. It is one thing to arouse men to a cause, and another thing to preach in such a manner as to cause men to be redeemed. The preacher urges men to become reconciled to God. Preaching is the declaration of the gospel of the Son of God. It is the gospel declaring itself.

The preacher must speak with authority. If he does not, he is a mere voice and not a messenger. He is not to speak his personal views. He is to preach the gospel, the religion of Christ. The preacher is dependent upon his message. He is an evangelist to bring men to God. This is his supreme task.

For a preacher to trifle with little things, scheme in an underhanded way, live loose in his relationships with men, is a crime against God and the church. His life should be without reproach. He preaches what he is. Dr. C. J. Fowler once said that if the blessing of entire sanctification could not keep a man pure and above suspicion and reproach, he had no use to be in the ministry, for there was no other work of grace to uphold him. The preacher must be an example of the gospel he preaches. It is a shame when any preacher does not live in the highest realm in his moral, physical, social and religious life. The man preaches far more by what he is than by what he says from the pulpit.

John Wesley was lied on, but the world recognizes that he was a holy man. The lies that were told on him were lies. It is sad when a lie is told on a preacher and it turns out to be the truth. You understand what I mean by this statement. For a preacher to be a trickster, a schemer, one that is known to get the best end of a bargain, is a pretty poor sign for an ambassador of the gospel of Christ. Preaching has but little value only as it is worked out in the individual life. We can trust people and believe in their ministry only as it works in their lives for high and noble manhood and womanhood.

It is not that we need more preachers so much as a better type of preachers. The need of the world is not so much for more religion but a better order of religion. The shallow, surface type of religion throughout the nation is one of the curses of the church world today. What is religion if it does not cause a man to be honest,

pure, loving, helpful and holy? What is church membership if it does not stand for something different from what is found in the lives of those who are not church members?

To be a Christian means to be Christlike. Could one conceive of Jesus holding a grudge against a fellow preacher brother? It is quite common for preachers to talk in such a manner against a brother as to hurt or injure his influence and reputation. This is serious because of its commonness. Do you think Jesus would be caught sitting around running down a preacher brother because he did not see or do as He thought? Would He slander a brother and say hard, cutting things at his back? Would he be found doing questionable things? The preacher is to preach Christ. He is to live like Christ. He is to be brotherly and helpful in his life.

Some writer says that we should be kind to all we meet, for they are having a hard time. I must be kind to the man who is having a hard lot in life, lest he disbelieve in my Christ. I must be what I preach. I must live in the home, on the street, in my business relations, what I declare the gospel will do for others. If not, my preaching is mere words. It is as sounding brass, or a tinkling cymbal.

The preacher must be a good man in the home. Dr. Talmage once said that what a man is in the home, he is everywhere whether he demonstrates it or not. Home is the test of a man's character. It is easier to be kind and patient outside the home, than it is to be tender and patient with those around you. It is one thing to be sweet in the pulpit, smiling with those you meet on the street, and quite another thing to come home and be a grouch with your wife and children.

The preacher must be a good man in his secret life. He must live on a high physical and moral scale. If he is debased in his nature and lives on a low altitude, it will reflect in his ministry. There is no fooling in this matter. I once heard a great divine say that he could tell what a man was in his secret life by seeing him walk on the platform. Sin is its own tell-tale. Live like a brute, act like an animal and be powerless and fruitless in your ministry.

The preacher must be an honest man. The saying, "Honesty is the best policy," is not the standard by which we are to be guided. We are not in the policy business. An old slave was being sold on the auction block. A man who was bidding on him said, "Sambo, if I buy you, will you be honest?" The old colored slave looked around and said, "I will be honest whether you buys me or whether you don't buys me." It is not a policy matter. We must be honest because it is right to be honest, it is manly, it is godlike, it is Christian.

The preacher must be an embodiment of love. An old divine said it was poor business for a preacher to preach Christian perfection with a clenched fist. A preacher must possess spiritual sympathy. He must not cut and slash. The preacher is to be a full interpretation of God's love for a lost and ruined world. The greater the love, the greater the preacher. The preacher should be holiness in earnest action. It is not how much I give, how eloquent I may be, or how gifted in speech, or how well educated I am. I preach Christian perfection. Do I live and possess the greatest of all God's gifts to man—the embodiment of the love of Christ in my life? Am I a good man? Am I all that I pretend to be?

A Plea for More and Better Expository Preaching

E. E. WORDSWORTH

WE were bidding adieu to a brother minister of a sister denomination. A group of us ministers sat around the dining room table enjoying the delightful luncheon. Many denominations were represented. Since this was a sort of a "stag" dinner party we had a free-for-all discussion of theology, church government and methods, homiletics, creeds, traditions, etc. We freely exchanged ideas on many subjects. Finally we came around to methods of sermon preparation, notes, manuscripts, extemporaneous speaking, gestures *ad infinitum*. The repast was almost forgotten in the lively interest provoked by the discussion. Repartee gave spice to the occasion. It was an enjoyable two hours together. During the interesting occasion a brother minister bravely handed some sermon notes around for inspection, and informed us without any compunction that this was a good sample of his method of sermonic preparation.

While we do not propose to unduly criticize the notes submitted for our inspection, because the preacher may have filled in between the bare outline much of worth while spiritual content. We do not know at this point. However, judging from the outline, we could not make any real discovery of spiritual emphasis and content. It was strictly a topical outline, and so far as I could see might be used as fittingly for the lecture platform or an educational address. Yet this minister is a graduate of a seminary of his denomination.

Dr. Chapman told us at a Pastors' Conference that some seminaries are granting B.D. degrees to men who have never studied theology at all. Perhaps this accounts for the serious lack of exegesis of the text. It smacked of the schoolroom, of academics, of psychology, but was void of scripture interpretation and spiritual food for the hungry souls of men.

The case in point is illustrative of the pulpit ministry of many pulpiteers today. Therefore I am pleading for more and better expository preaching

from pulpits. The man who can unfold the Word of God today is in demand, and time-serving ministers are going to the rear. The pulpit celebrities of our age and any preceding age have been expositors. I mention just a few: Wesley, Whitefield, Finney, Gipsy Smith, Finney, Spurgeon, Bresee, G. Campbell Morgan, Gabelein, Riley, Goodwin, Walker, Brooks, Fowler. These and many more belong in the front row of Bible exegetes.

The late Dr. F. B. Meyer, of international fame in the field of exposition, says, "Expository preaching is the consecutive treatment of some book or extended portion of scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wept and prayed, until it has yielded up its inner secret, and the spirit of it has passed into his spirit." The expository method is the method par excellence.

When Matthew Henry was preparing his great commentary, as a pastor he preached great expository messages to his congregation systematically and covered the whole Bible several times from Genesis to Revelation. I am convinced that we would preach more systematic truth, cover more subject matter, indoctrinate the people better and touch modern life and needs more faithfully by this method than any other. This was the viewpoint of Dr. Jowett, the master exegete of Fifth Avenue Presbyterian Church, New York and London. Dr. George Truett of Dallas, Texas, is a present-day example of mighty exegetical ministry and the crowds wait upon his words. "And he gave the sense, and caused the people to understand."

The Church is suffering today for the lack of mighty preachers of the Word of God. There is vast difference between preaching *about* the Word and preaching the Word. "Preach *the* Word."

We cannot all be Maclarens, Morgans, Wesleys but we can become familiar with the contents of Holy Writ and strive to master it and feed perishing humanity. "Feed my sheep."

The Original Pattern Alone Will Do

We must take no other pattern but the original. Back to Christ, past church and sacraments, past priests and creeds, past Paul himself and the apostles; we would see Jesus. And if you have stumbled at some of the unworthy copies, go to the first Pattern and Exemplar. We must let no man come between us and the direct heavenly vision. We must take no other pattern but the pattern showed to us in the Mount. We must enter into spiritual communion and learn the mind of Christ at first hand. The branch must abide in the vine, if it would bear the vine's proud fruitage. We must abide in Christ if we would take on His character and show a true copy of the heavenly pattern, and adorn the doctrine of God our Savior.—DR. HUGH BLACK, in *Christian Faith and Life*.

MISSIONS

C. Warren Jones

Reasons for Thanksgiving Offering

WE will soon be asking our churches for the regular Thanksgiving offering. This offering is of several years' standing. It has become a part of our church program. Our people now look forward to it with interest and count it a privilege to give an extra offering to help in our task of world evangelism.

We might give numerous reasons, both from a material and spiritual point of view, for the special offering, but in this short article, which for the most part will be read only by our pastors, we are giving but five reasons and shall briefly state the same.

First, it gives our churches an opportunity to bring the General Budget up-to-date. Of course the ideal plan is for a church to pay her budget each month and we are glad for the goodly number of churches that adhere to this plan. However, for one reason and another, some churches get behind. Now comes the opportune time for every one of this group to at least bring the budget up-to-date.

Second, this offering presents the opportunity for many of our churches to get a good start on the assembly year. This is especially true with the southern districts, with the fall assemblies. Realizing the value of a good beginning, a good offering at Thanksgiving will be a great aid to many of our churches.

Third, an opportunity is presented to do more than required, overpay the budget. This is why many of our churches (over 1,500 last year) were able to overpay their budget. The overpayments of the local churches prove a life-saver to the foreign work, as every penny of the overpayments go to Foreign Missions. The indication is now that a much larger number of churches will overpay this year. One way of reaching this goal is by urging your people to bring in a liberal Thanksgiving offering.

Fourth, the Thanksgiving offering can be made a time of spiritual blessing. "For God loveth a cheerful giver." The promise is, "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." The bringing in of the tithes and offerings precipitates blessings on the church.

Fifth, a generous offering at Thanksgiving always helps in closing the calendar year and aids us in January at the time of the meeting of

the General Board to plan for the new year. Our only reason for the offering is to carry out the program of the church in evangelizing the heathen.

Interpretations of Love

Patience is love on the anvil, bearing blow after blow of suffering.

Zeal is love in the harvest field, never tiring of toil.

Meekness is love in company when it vaunteth not itself.

Perseverance is love on a journey, pressing on with unflagging step toward the end.

Joy is love making its own sunshine, where others see nothing but gloom.

Power is love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but love in her own sweet voice and manner.—SELECTED.

FOR a number of years the church house had had more or less a forsaken and dilapidated appearance. Yet twice each Sunday the people gathered for worship, Sunday school was held each Sunday, efforts had been made to have the young people meet Sunday evening, and the faithful few gathered each Wednesday night to pray for the welfare of Zion. Both pastors and people discussed the fact that the town people were indifferent to their presence and concluded that it was because they were not willing to bear the reproach of holiness. Finally they came to view the forlorn condition of their building as a sign of their humility and a symbol of holiness. In time there was a change of pastors and a middle-aged man and wife came to pastor the flock. They were both astonished and embarrassed over the condition of the church building and yard. Slowly they began to instil in the people a vision of better things by beginning to clean up the inside and outside of the building. Soon the matter was discussed among a few of the people who had better conditions about their homes, then discussed in board meeting. In a very short time there was an addition to the old one-room building, adding some Sunday school rooms; all the building, inside and out, was painted and the premises began to look as if somebody was interested in the welfare of the church. The natural result was that many people of the town became interested and attended the services. Some were saved and sanctified and joined the church, and all departments showed a marked increase.

THE PROFESSOR SAYS that many times the cause of holiness in the community is hindered and handicapped by the location and condition of the church building representing the holiness church.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

America and Peace

On the eve of his return to his native land the king of England gave this tribute to the land which he had just visited:

"I go home with another thought, which is a comfort and an inspiration. From the Atlantic to the Pacific, and from the tropics to the Arctic, lies a large part of the earth where there is no possibility of war between neighbors, whose peoples are wholly dedicated to the pursuits of peace, a pattern to all men of how civilized nations should live together. It is good to know that such a region exists, for what man can do once he can do again. By God's grace, yours may yet be the example which all the world will follow."

Let Us Pray

Recently the President of the United States issued a proclamation calling the nation to prayer. History may yet record this as one of the most timely acts of his administration. The proclamation designating September 8, 1940, as "a day of prayer for world peace," follows:

"The American heritage of individual freedom and of government deriving its power from the consent of the governed has from the time of the fathers of our republic been proudly transmitted to each succeeding generation, and to us of this generation has fallen the task of preserving it and transmitting it to the future. We are now engaged in a mighty effort to fortify that heritage.

"Mindful of our duties in the family of nations, we have endeavored to prevent the outbreak and the spread of war, and we have raised our voices against international injustice. As Americans and as lovers of freedom we are humbly sympathetic with those who are facing tribulation in lands across the seas.

"When every succeeding day brings sad news of suffering and disaster abroad, we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

"With this consciousness in our hearts, it is seemly that we should, at a time like this, pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among the nations of the world."

To Every Lover of Liberty

Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the young and old, the rich and poor, the grave and gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—ABRAHAM LINCOLN.

History's Verdict

History's pages but record
One death grapple in the darkness
'Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

—JAMES RUSSELL LOWELL.

What the World Needs

"The world is waiting for some spiritual or ethical control over material power, and it cannot wait long. When we have surrendered the right of character building to the state, we have surrendered to totalitarian government. Voluntary action makes personality and character."—HERBERT HOOVER.

A Worthy Celebration

In the state of Texas dwells a saint of God who has lived among her

neighbors a consistent Christian life for some two generations. The other day there appeared in one of the Dallas newspapers a copy of the unique and attractive invitation to her friends to join in the celebration of the happy hour when she first found Christ as her personal Savior. The personal invitations had been written on paneled parchment in gold letters. They read, "1890-1940. You are cordially invited to rejoice with Miss M. Moss Richardson honoring the golden anniversary of her conversion at ten o'clock, Tuesday morning, the third of September, 1940. How sweet the time has been!" That was all except at the bottom the words from the Psalm, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

Miss Richardson is a much loved teacher of English in a college in Canyon, Texas, and a sister of Admiral Richardson, commander-in-chief of the United States fleet. Her position in life does not detract from the fact that she has found the real meaning of life for herself and others in Christ Jesus.

Search the Scriptures

Our only safeguard amid the babel of opinions around us is a fuller and more accurate knowledge of Holy Scripture. This alone will enable us to distinguish, in teaching new to us, the true from the false. And it is not too much to hope that such fuller knowledge will not only preserve us from disquietude, but will reveal to us a nearer and clearer view of the Son of God and thus work in our hearts and lives a richer likeness to Him. And this is the true aim of all biblical scholarship.—JOSEPH AGAR BEET.

His Word Endureth

Kings and potentates have sought to destroy it (the Bible). It has been thrown into the flames. Volume after volume has been burned. But always and at the critical moment, some copy has been preserved—here in the cottage of a devoted peasant at the risk of his life, hidden in the crevice of a rock from the inquisitor's search, or cast aside by a careless hand and forgotten amid a pile of swept up dust in a neglected corner of some impregnable castle; from whence it has come forth to be copied by slow and painful, yet loving toil, passed from house to house secretly as a priceless treasure, then printed on concealed presses, and at last cast forth as living and fruitful seed. Men have denounced it and demonstrated that it is false both in history and science; then, unex-

pectedly, the stroke of a lick or the turn of a shovel uncovers some startling witness of its exact truth and the excuseless folly of those who deny it.—I. M. HALDEMAN.

The Bible

The Bible is the greatest literary paradox the world has ever seen. It is the deepest, and yet the clearest, of all books. Its greater profundities have come from the simplest of men. It is most needed when it is least wanted. It dismisses with a single sentence an entire nation, to give us the message of a farmer. It ignores a king to give us the account of a shepherd. It begins in a garden and ends in a city. It begins with God, it ends in glory. It begins with a serpent, it ends with a Lamb. Early in its pages we find a creation ruined; late in its pages we see a new creation. In this Book God is a consuming fire; and yet He says, "As one whom his mother comforteth so will I comfort you" (Isaiah 66:13). You can get along without other books; this is one that you ignore at your peril. It is the Book of warning. Do not add to it or take from it. It is older than the nations of Europe, but it is fresher than tomorrow morning's dew. It is a rock for stability, a seed for growth, a sword for defense, and a spring for satisfaction. Its literature is ancient, but prophetically modern.—W. H. HOUGHTON, in *The Watchman-Examiner*.

The Teacher's Art

"It would be exceedingly difficult to overestimate the important part that teachers take in the development of the nation. They exercise their art, not on the materials of this world which pass away, but upon the human soul, where it will remain through eternity. It is the teacher that makes the school, that sets its standards and determines its success or failure."—CALVIN COOLIDGE.

My Church and I

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern

my life in this world and that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.—AUTHOR UNKNOWN.

Worldly Churchmen

The late Bishop Stewart gave a withering description of half-hearted church members that we would hope might not apply to any in our own communion. Does it?

"Two-thirds of our nominal communicants are only marginal churchmen. Doubtless many of these are what would be called good people, moved by generous impulses, feeling at times a faint mystical hankering after a higher life, and greatly frightened when sickness or death threatens them—but scratch their beliefs and what do you find? The faith of the church? No. Instead—a pathetic farrago of sentimentality, skepticism and superstition. Observe their conduct and what do you discover? A thorough-going worldliness untouched apparently by the spirit of the Crucified. Look for them in church: they are there only on state occasions or social occasions when it pleases them to join in weddings or funerals or the Easter parade, and they are there not as penitents but as patrons. Not as adoring worshipers but as critical auditors. Test them by their missionary spirit and they tell you, as believers naturally would, that they do not believe in missions."

Young Men, Beware

Here are some "Misses" to be avoided:

A miss that is ever looking for trouble—mischievous.

A miss that makes many blunders—mistake.

A miss that often causes hard feelings—misunderstanding.

A miss that has a suspicious mind—mistrust.

A miss that dissipates her talents—misuse.

A miss that deprives of maximum attainment—misfit.

A miss that invariably injures—mishap.

Two misses that cause untold loss in character and reputation—misinformation and misrepresentation.

A miss that ascribes evil motives to everything another might do—misanthropy.

A careless and needless miss—misquotation.—*Bulletin*, First Church of the Nazarene, Kansas City, Kansas.

Experience

APPLICANT—I should like to apply for a job as packer.

MANAGER OF CHINA FACTORY—Have you had any experience?

APPLICANT—I was a Nazarene preacher for twenty years.

MANAGER—Hired!—SELECTED.

Sentence Sermons

A man is never too old to learn, but he may be too young to realize it.

When you are discouraged and sad make no decision until you have prayed.

The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affections.

The more a diamond is cut, the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.

The only way to conserve holiness is to spread it, and spread it thick.

Never seem wiser or more learned than the people you are with. Wear your learning like your watch, in a private pocket, and bring it out when called for.

If the devil is not giving you much trouble it is because you are not giving him much trouble.

You should be willing to go anywhere provided it is forward.

Put your heart into your work and the quality of your work will put heart into you.

Never acknowledge failure until you have made your last attempt; never make your last attempt until you have succeeded.

The man who refuses to hear the truth will ultimately lose his capacity to know the truth.

Success is made up of 2 per cent inspiration and 98 per cent perspiration.

It is not your position but your disposition that makes you happy or unhappy.

The art of living is the finest of all fine arts.

The man who knows the strength of the tide is the man who is swimming against it, not the man who is floating with it.

Greatest will he be of reformers and apostles, who can get the church to pray.—REV. BUFORD BATTIN, Dallas, Texas.

HOMILETICAL

A Preaching Program for November, 1940

Rev. H. H. Wise, writer of "The Preaching Program" for this month, was born in southern Illinois, and receiving his schooling there, taking the final examinations preparatory to teaching school. What early religious training he had was in the Missionary Baptist Church. In March, 1907, during a meeting held by some holiness people from St. Louis in a Southern Methodist Church at Stone Fort, Ill., he found Christ as Savior, later entering the ministry in the Freewill Baptist Church, and pastored two Baptist churches. In 1909 he went to Nashville, Tenn., and entered the Literary and Bible Training School then operated by Rev. J. O. McClurkan, graduating in 1914 from the high school and Theological School. In the winter of 1910 he started a Bible class in the west section of Nashville, which grew rapidly into a mission; this was under the old Pentecostal Mission. Later this work all united with the Church of the Nazarene. He erected the church in West Nashville, and stayed with that congregation for nine years; later served as District Superintendent, and in 1920 came to First Church of the Nazarene, Nashville, where for these twenty years he has served as pastor, building the church to a present membership of 755. He has taught in Trevecca Nazarene College, also served as chairman of the board of trustees.

—MANAGING EDITOR.

SUNDAY, NOVEMBER 3, 1940

MORNING SERVICE

The Gift of the Holy Ghost

God hath not given us the spirit of fear; but of power, and of love, and a sound mind (2 Timothy 1:7).

INTRODUCTION

The wonders of Pentecost, the revival and people stirred.

Peter tells the multitude, "Become believers and this gift is for you."

There are two classes of believers—effective and ineffective.

The effective have the Holy Ghost in His fullness.

Place such a person anywhere and he will start a moral upheaval.

The ineffective may be good, but they are powerless.

There is a twofold work of the Spirit, subtraction and addition.

I. AS A SUBTRACTION

1. The coming of the Holy Ghost delivers from fear.
 - a. "God hath not given us the spirit of fear."
 - b. The gift of the Holy Ghost inspires fearlessness, courage and boldness.
2. It begets spiritual heroism.
 - a. Fear enfeebles and disarms us of personal power.
 - b. The Christian life dominated by fear is helpless.
 - c. It is a "Lazarus bound hand and foot."
 - d. The one talent man, "I was afraid."
3. The coming of the Holy Ghost delivers from fear of sin.
 - a. The Spirit-filled Christian does not wilt in the presence of sin.
 - b. It is not the "giant vs. grasshopper" spirit.

- c. It does not ignore the walled cities, "But God."
 - d. It does not say, "How many are the enemy?" but "Where are they?"
 - e. It does not leave out the main fact, God, in the inventory.
3. The coming of the Holy Ghost delivers from the fear of faces.
 - a. The world's frown today scares many.
 - b. God said to Jeremiah, "Be not afraid of their faces."
 - c. The early church faced, without fear, a gainsaying world.
 - d. God said to Ezekiel, "Be not afraid of their faces. I will make thy face strong against their faces."
 - f. With the Holy Ghost in His fullness one is delivered ever from the fear of failure.
 - g. We are not called to succeed, anyway, but to endure to the end.
 - h. The church is afraid to "launch out into the deep."
 - i. This is a positive hindrance to revivals and progress.
- II. AS AN ADDITION—There is "the spirit of power, and of love and of a sound mind."
1. The Holy Ghost brings a divine energy in the soul.
 - a. "Ye shall receive power after the Holy Ghost is come upon you."
 - b. Power, not to jump, talk in tongues, but power to live, serve and sacrifice.
 - c. One's words will be freighted with power.
 - d. The prayers will go through.
 - e. The testimony will have teeth.

ILLUSTRATIONS

1. A little, humble, sanctified woman, naturally timid, went to a strong man and said, "Horace, you ought not to go on in sin and be lost. Give your heart to Christ." So powerful were these simple words the man yielded to Christ.
2. Finney walked through the mills and there was such spiritual avoirdupois in his life that people cried to God for salvation.
3. Lord Chesterfield, the noted skeptic, said to Fenelon, "If I don't stop coming about you, I fear you will make a Christian of me."
 - a. It brings a divine enthusiasm and unction to the soul.
 - b. The spirit of love. Love to God and man.
 - c. The Holy Ghost brings love into a white heat.
 - d. "While I mused the fire burned," said David.
 - e. "Be fervent in Spirit," or as Weymouth puts it, "Maintain the spiritual glow."
 - f. Paul had the Holy Ghost and he cried one day, "The love of Christ constraineth me."
 - g. The indwelling Holy Ghost was the source of his quenchless zeal, boundless self-sacrifice and ceaseless toil.

ILLUSTRATIONS

1. A missionary said, "O God, I can't sleep for thinking of India." Too many times we *can't think* of the heathen for sleep.
2. Brainerd, "I care not where I go, how I live or what I endure, just so I save souls."
 - a. When the Holy Ghost comes, the church joins the army.
 - b. She prosecutes a campaign for souls.
 - c. The church becomes a Salvation Army.

CONCLUSION

1. The love of power consumed the Cæsars.
2. The love of pleasure consumed Mark Anthony.

3. The love of and for souls will consume the sanctified heart.
4. The Emperor Alexander once presented a humble soldier with a beautiful silver cup. The soldier replied, "This is too great for me to receive." The emperor replied, "It is not too great for me to give."
5. One says it is wonderful. Yes, but it is God's free gift to the consecrated soul.
6. Jesus, with His own hand, stained with blood, purchased it for you and will give it gladly to you.

EVENING SERVICE

Christ Knocking at the Door

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

INTRODUCTION

1. Strictly speaking, this is Christ knocking at the door of His church, trying to get in.
2. It is the door of the Laodicean church.
3. We are taking it from its setting and applying it to the sinner.
4. This is a living picture. The door is closed.
5. The hinges are rusty. The vines have grown around.
6. These all tell how long the door has been closed.
7. There, standing amid the dew, is the patient Son of God.
8. His face shows traces of rejected love.
9. "I want to come in and sup with you, then you with me."
 - a. Here is the suppliant for admission.
 - b. The door opened.
 - c. The entrance and the feast.

I. THE SUPPLIANT FOR ADMISSION

1. Wherever there is a closed door, Jesus is knocking.
2. Who is it knocking?
 - a. God's Son, maker of heaven and earth.
 - b. The world's sin bearer.
 - c. The bright and morning star.
3. Why is He knocking?
 - a. What but infinite love.
 - b. He wants to save from the power and results of sin.
 - c. He desires to have us for companionship.
2. What is the door?
 - a. The closed hearts of men and women.
 - b. They have been closed far too long already.
3. How does He knock?
 - a. By His providences.
 - b. The open grave, that sorrow, that sickness.
 - c. By His Word.
 - d. By a direct operation of the Holy Spirit.
 - e. These poor words of mine.
 - f. He knocks at your heart's door tonight.

"There's a stranger at the door,
Let Him in, let Him in.
He has been there oft before,
Let Him in, let Him in.

Let Him in, he is your Friend,
He will keep you to the end,
Jesus Christ, your heavenly Friend.
Let Him in, let Him in.

- g. What a strange picture.
- h. He once said, "Knock and it shall be opened."
- i. Now he is the suppliant.
- j. Takes a place by our side and begs us to let him bless us.

- k. Pleads for a chance to come in and still the tempest.
- l. Contrast—A man standing begging another to let him deed him a good farm.
- m. Rejected—He still abides.
- n. Spurned, He still returns and loves.

ILLUSTRATION—The infidel was finally saved and as he was dying he was heard to say often, "And to think, He still loved me."

NOTE AGAIN—The suppliant waiting for admission may be the answer to many misunderstood facts in life.

1. That sorrow that darkened your life—may be Christ's hand on the door.
2. Those blessings that pour into your life—His hand.
3. That sickness—His hand.
4. That accident—His hand.
5. That unrest that dogs your steps—His hand.
6. That stinging conscience—His hand.

II. THE OPENED DOOR

1. The door has no handle on the outside.
2. You are the only one to ever open the door.
3. The whole responsibility is in your hand.
4. The rubbish may be piled high—you piled it there.
5. He will stay out unless you definitely open.
6. He sits and pleads for you to open.
7. The latchstring does not hang without.
8. God be praised, we can open the door and invite Him in.

III. THE ENTRANCE AND THE FEAST

1. "I will come in and sup with him, then he with me."
2. Into our sinfulness He will come with His righteousness.
3. Into our darkness He will come with light.
4. Into our sadness He will come with joy.
5. Into our death He will come with triumphant life.
6. When He comes as guest, He also provides what we are to enjoy.
7. "He went to be guest with a man who is a sinner."

At the Chicago World's Fair in 1898 there was a beautiful painting by Holman Hunt, "Christ at the Door." People filed by to gaze upon it. A man with a small boy came by and looked for a long time. Finally the keeper asked them to pass on to make room for others. As the father pulled the son away, the little fellow burst into tears and cried, "Daddy, did He get in?"

He knocks—will you let Him in?

SUNDAY, NOVEMBER 10, 1940

MORNING SERVICE

The Heavenly Sigh

SCRIPTURE READING—Mark 7:31-37.

TEXT—*And looking up to heaven, he sighed, and saith unto him, Be opened (Mark 7:34).*

INTRODUCTION

1. Mark wrote the busy man's Gospel—only sixteen chapters.
2. He wrote from the Roman viewpoint, and showed Jesus as God's servant bringing things to pass.
3. Of the 36 recorded miracles, Mark records 18 of them.
4. He omits the miraculous birth of Jesus, there are no adoring angels.
5. Here is God's servant, moved with compassion, working.
6. He emphasizes the gestures, emotions, griefs, tears and touch of Jesus.
7. Puts forth his hand on Peter's wife's mother (1:31).
8. Lays his hands on the foul leper and the corruption departs (1:41).

9. Lays hands on marble brow of the dead child and she lives (4:41).
10. This peculiar incident—gradual healing (7:34).
11. There are three outstanding things in the text.
 - a. The origin of the sigh.
 - b. The direction of the sigh.
 - c. The result of the sigh.

I. THE ORIGIN OF THE SIGH

1. In the case of this one man, Christ saw all the decrepitude of earth.
2. He saw the world's grief and sickness.
3. His pure heart throbbed in sympathy.
4. He carried the burden in His laboring breast.
5. He saw as none other could bear to see, the miserable realities of human life.
6. This need created a burden.
7. This burden went into an agony.
8. This agony drove him to God for relief.

NOTE—The worth of our efforts is in proportion to the feelings they cost.

1. One of the trials of a pastor is to keep from getting professional.
2. The depth of compassion is the measure of fruitfulness.
3. He saw what men could be if they would come to Him.
4. The aggregate of all this brought the sigh.
5. To Jesus, life was daily martyrdom.
6. He bore our griefs and carried our sorrows many days before Calvary.
7. Habitual communion with God is the root of all true compassion.
8. Have we sighed very much over the lost, sobbing millions?
9. Jeremiah cried, "O that my head were waters and mine eyes fountains of tears, that I might weep day and night for the slain of the daughters of my people."
10. Paul—"I have great heaviness and continual sorrow. I could wish myself accursed for Israel."
11. The church can never heal the hurt she does not feel. We must pity if we would redeem.

II. THE DIRECTION OF THE SIGH—UPWARD

1. Anyone can sigh downward.
2. One cannot imitate Him unless the Holy Ghost helps him.
3. This is the foundation of all our work for God.
4. Such intercourse is the basis of labor, source of power and the measure of our success.
5. The heavenward look is the renewal of our own vision.
 - a. Mightier than all arguments or cold dogmas, "We have found the Messiah."
 - b. "Once I was blind, but now I see," is the greatest argument.
6. The heavenly gaze gives one new strength.
 - a. What we do depends upon what we are.
 - b. What we are depends upon what we receive.
 - c. Therefore, the channels heavenward must be kept open.
7. The heavenly look surrounds us with an atmosphere which cannot be penetrated by evils.
 - a. If one's prayers pierce the sky, they will penetrate the tomb.

III. THE RESULT OF THIS HEAVENLY SIGH

1. The fellowship that opens our eyes, will open other eyes.
2. The pity that does not end in labor, is destructive.
3. The heart will petrify when stirred and does not end in action.

4. This heavenly sigh resulted in a loving touch—contact.
5. The deaf and dumb man was healed.
6. He took the blind man by the hand.
7. This loving touch always results in healing.

ILLUSTRATION

1. A Christian worker once kissed a dying harlot and in this act of tenderness the harlot was saved.
2. A great soul winner met a fallen woman, tipped his hat, smiled and spoke kindly. The woman went to his church and was saved. Afterward she said, "He spoke to me as if I had been a lady and it brought me to Christ."
3. Church of God, let's be aroused and raise some sighs heavenward, thus connecting the need with the great source of help.

EVENING SERVICE

Seeking the Lord

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isa. 55:6, 7)

INTRODUCTION

1. This chapter tells of the strangest sale ever had.
2. The goods are offered—water, wine, milk and honey.
3. The only one able to purchase is a bankrupt and a pauper.
4. Without money and without price.
5. The message will be given under two heads.
 - a. When may God be found?
 - b. When may God not be found?

I. WHEN MAY ONE FIND THE LORD?

1. One may find the Lord when the Spirit strives with him.
No one can come unless drawn by the Father.
2. God can be found when one feels a concern about his soul. Some people are "past feeling," then they are lost.
3. He may be found while we have time and opportunity and the right exercise of our minds.
4. He may be found only while we are on time's side of eternity.
 - a. No purgatory—no second chance.
 - b. "As a tree falls, so shall it lie."
 - c. "It is appointed unto man once to die, and after this, the judgment."
 - d. "Now is the day of salvation, now is the appointed time."

II. WHEN MAY GOD NOT BE FOUND?

1. Tomorrow, for on tomorrow we may not be here.
2. When the Holy Spirit has been driven away.
 - a. There is no other agency to draw us to Christ but the Holy Spirit.
 - b. And whether He leaves or we harden our souls until they are unresponsive, the effect is the same.
 - c. "My Spirit shall not always strive with man."
3. When the call becomes a common one.
 - a. We have heard until we cannot hear.
 - b. "Eyes and see not. Ears and hear not."
4. Cannot find God when our finer sensibilities are so deadened they do not respond.
 - a. Conscience is God's voice in the soul.
 - b. It may be silenced.

ILLUSTRATION—The spider eats all he wants then stings the other bugs into stupefaction and saves them for another time. *And so does sin,*

5. I may not find God in death.

Some do—many do not.

My observation after many years of labor is, "People who live right, die right and those living sinful lives, die in sin."

STOP! CONSIDER

There is a time, we know not when,

A point we know not where,

That marks the destiny of men,

To glory or despair.

There is a line by us unseen,

That crosses every path;

The hidden boundary between

God's patience and His wrath.

To pass that limit, is to die;

To die as if by stealth;

It does not quench the beaming eye,

Or pale the glow of health.

The conscience may be still at ease,

The spirit light and gay,

That which is pleasing still may please

And care be thrust away.

Oh! where is this mysterious bourne

By which our path is crossed,

Beyond which God himself hath sworn

That he who goes is lost?

How far may we go on in sin?

How long will God forbear?

Where does hope end? and where begin

The confines of despair?

An answer from the skies is sent:

"Ye that from God depart!

While it is called today, repent

And harden not your heart."

—ALEXANDER.

"Today if ye will hear his voice, harden not your hearts" (Heb. 4:7).

"Repent ye" (Matt. 4:17).

A prodigal son left his widowed mother and finally ceased to write. In her efforts to find him, she was chased down by a car, carried to the city hospital in an unconscious condition. A nurse was placed by her side in the hope she would rally enough to get name and address. The woman did regain consciousness enough to tell her story and as she lay dying she said, "Tell Charlie, if you ever find him, that God and Mother never gave him up." And God has not given you up, dear heart.

SUNDAY, NOVEMBER 17, 1940

MORNING SERVICE

Seeing the Invisible

He [Moses] endured, as seeing him who is invisible (Heb. 11:27).

According to the popular belief, Moses had an assured place in the court of Egypt, where he was the adopted son of the king's favorite daughter. This position, however, was conditioned upon one thing, which to most men would have been easy, would he repudiate his race and disclaim any interests in its mysterious hopes? He owed much, even preservation from death to this kind Egyptian princess; he had grown to manhood in the society of Egypt; his link with his own people was nearly broken. He had,

however, received from his mother nurse such a training that made it impossible for him to forever forsake his race and give up the religious hope of a better day. That decision is expressed in the text, "By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible."

He saw something invisible to most men. He saw his love for his people, then without a country or flag. There was the call of blood surging through him, but he saw more than this. He saw God, and the glories of Egypt shriveled into nothing. The things that shine and shout on the surface are not the real things of life. The things that lie deep and are silent and invisible, these are the important things. The things of the world do seem attractive; they appeal to the mind, eye and ear. But God, forgiveness, right, heaven, these are invisible.

The text is in two parts:

1. The secret of Moses' greatness—"He endured."
2. The reason he endured—"He saw the invisible."

I. THE SECRET OF MOSES' GREATNESS, HE ENDURED

a. Moses—endured. No rhetoric accident that these two words are together.

b. His high moral quality is described in this word.

1. That "homely" grace of endurance.

(1) It is greater and better than eloquence.

(2) It is greater and better than to be showy and flashy.

(3) He came not into this grace by chance nor circumstance.

(4) He deliberately aimed at the lofty summit of endurance.

(5) He maintained it by prolonged effort.

a. If he had chosen, he could have taken life easy.

b. Had he chosen he could have drifted with the circumstances and possessed the treasures of Egypt.

c. Could have so lived until in the end would have been an embalmed mummy in a museum of Cairo instead of filling an unknown grave in Moab.

d. He came to years, thought it through, weighed the material against the spiritual and made his choice.

ALL MUST CHOOSE

a. Whatever choice we make, we make it at our peril.

b. We stand on the mountain top amid the falling snow.

c. To stay there we will freeze to death.

d. The wrong road will lead to death.

e. Choose the best, hope for the best and take what comes.

2. The choice of Moses was a moral duty, and having made it he tried to make it good.

a. Weakened by a natural timidity—he endured.

b. Tempted by wealth and high position—he endured.

c. Threatened by royal power—he endured.

d. Banished from royal presence—he endured.

e. A fugitive from royal wrath—he endured.

f. Tried by the clamor of man and by the wilderness solitude forty years—he endured.

g. Bowed by the ingratitude of his people—he endured.

h. Harassed by Israel's backslidings and murmurings—he endured.

i. Misunderstood by those he loved and tried to help—he endured.

3. He endured—

a. Until he led the people out of Egypt.

b. Until they crossed the Red Sea.

c. Until they were completely organized at Mt. Sinai,

- d. Until they were on the border of "The Promised Land."
 - e. Next in power to the Spirit of God is the spirit of a sincere, determined, enduring man.
 - f. "He that shall endure unto the end, shall be saved."
 - g. "Behold, we count them happy which endure."
 - h. "Abraham, after he had patiently endured obtained the promise."
 - i. Endurance is the crowning virtue of character.
 - j. "Jesus endured the cross," then won the crown.
- II. THE REASON MOSES ENDURED—"He saw the invisible"
- a. His mother had taught him about God, and His promises to Israel.
 - b. He had a faith in this God.
 - c. This faith held him steady in alarm and peril.
 - d. He saw that the king was opposing Jehovah and would ultimately end in ruin.
 - e. He looked beyond the present and saw the ultimate triumph of the right.
 - f. He placed the emphasis on the eternal.
 - g. He could look ahead and see all thrones crumbling.
1. He endured amid the temptations of society.
 - a. He made the great renunciation of his life.
 - b. For better or for worse, he chose to be identified with God's people and work for their release.
 - c. This mighty purpose spurred him on.
 - d. This vision of God is our security in every age.
 - e. The form of the fight will change, but the fight will go on.
 - f. Men must make their choice.
 - g. The youth, coming into the city today, must have this vision of God.
 2. This vision of God enabled him to endure amid the temptations of wilderness solitude.
 - a. Moses fled to Midian and for forty years endured.
 - b. Temptation changed from wealth to comparative poverty.
 - c. Free now from Egyptian idolatry that his soul hated.
 - d. But solitude develops peculiar temptations.
 - e. He endured, for all through this long sojourn he never wholly lost the vision of God.
 3. He endured amid the temptation of his forty years of active work.
 - a. Once he thought he was prepared, used carnal weapons and failed.
 - b. Now he has learned more about God.
 - c. When God has a difficult task to perform, He gives men a long apprenticeship.
 - d. His pride humbled by long and repeated failures.
 - e. Himself timid by long isolation.
 - f. But with a faith in a mighty God—He endures.
 - (1) There were frequent backslidings.
 - (2) There were frequent murmurings and pestilences.
 - (3) This demoralized and fickle horde of slaves were hard. He endured.
 - g. In these our competitive days, there is a tendency to shut God out.
 - h. Business will dull the sharpness for spiritual things.
 - i. We should be alert to keep this vision of God ever before us.

Illustration—Some years ago a young man graduated in medicine and went into the Mississippi delta to practice. He had some money and with it built a fine office and practiced among all, never refusing the poor when they had no money to pay. Finally he lost his office and moved upstairs in a livery stable. Times did not improve,

but this young man kept on enduring hardships for his people. He sickened and died. These poor people made a pine box in which to bury him, had a funeral, gathered some wild flowers and placed them on the box lid. Too poor to buy a monument, they took the hitching post and planted it at the head of his grave with the sign on it, "Doctor's office upstairs."

EVENING SERVICE

Kadesh-Barnea—The Place of Opportunity

1. This place was a point near the land of Canaan.
 2. It was here that spies were sent out.
 3. This crowd had prayed, suffered and toiled for four centuries to get here.
 4. Kadesh-barnea means "a place of opportunity."
 5. If Canaan represents a sanctified life.
 6. Here are people just on the verge of entering a land of blessing.
 7. The world has seen many dark days.
 - a. The time of the flood was a dark period.
 - b. It was a dark day at the crucifixion.
 - c. Civil War days were dark.
 - d. The World War was dark.
 - e. Our days are dark ones.
 8. The darkest of all days is when an individual or church rejects the Holy Ghost.
 9. What the Jews did to Jesus the Church is doing to the Holy Spirit.
- I. HERE THEY STAND ON THE EDGE OF THE PROMISED LAND
1. "He brought them out that he might bring them in again."
 2. They were not to live and die in the wilderness.
 3. The end of the desert journey was in sight.
 4. One bold push and their feet would be on free soil.
 - a. Cowardice prevailed.
 - b. Their courage oozed out at the wrong time.
 - c. They followed the multitude.
 - d. They caught the contagion of discouragement.
 - e. They wanted more information even in the face of God's word.
 - (1) God said, "Ye are well able to take it."
 - (2) They said, "It is impossible, we can't—we won't."
 - (a) It was an impeachment of God's word.
 - (b) It was an impeachment of His power.
 - (c) It was an impeachment of His goodness.
 - (d) Unbelief ties the hands of God.
 5. Two men—Caleb and Joshua had another spirit.
 - a. They reckoned on the power of God.
 - b. "God will give us the land. The enemy will be bread for us."
 - c. NOTE—They had the cloud.
 - (1) They had the command.
 - (2) They had the deeds to the land.
 - (3) They took an inventory but left God out.

II. WHAT THEY FACED—AND WHAT WE FACE

1. They faced deliverance.
2. They faced rest. "There remaineth a rest for the people of God."
3. They faced protection. "I will utterly drive them out."
 - a. God often harnessed the hornets to fight for them.
4. They faced food. A land of milk and honey.
5. True, they faced battles—but God would deliver.
6. We, as regenerated people, coming into the light of holiness,
 - a. Face deliverance from self and sin, soul rest, protection, communion, spiritual happiness and food.
 - b. Plenty of battles, but also deliverances.

III. COMING HERE THERE ARE ONLY TWO ROADS TO TAKE

1. Forward or backward.
2. Obedience or disobedience.
3. There is a proper wilderness life, but the wilderness after Kadesh is:
 - a. Back to fighting and failure.
 - b. Back to darkness. "If the light in thee be turned to darkness how great is that darkness."
 - c. All they gained in their fight was a day's journey.
 - d. It was a fight without God.
 - e. Israel was "under the divine rebuke."
 - f. Back to idolatry.
 - g. Back to murmuring.
 - h. Back to discontent.
 - i. Back to fruitlessness.
 - j. Back to powerlessness.
 - k. Back to joylessness.
 - l. Back to a "negative experience."
 - m. Perhaps not out in open sin, but stagnant.
 - n. Inner leanness, no soul travail.
 - o. Living out of a memory of a better day.
 - p. No wells of living water springing up.
4. Go forward—make the proper decision.
 - a. We have never seen one that regretted going on.
 - b. Let that heart hunger lead you on.
 - c. Pay the price and go.
 - d. Go on—you are keeping others out.
 - e. Go on—this may be your last chance.
 - f. Go on—you will give account to God for what you could have done and did not.
 - g. Go on—it's the only safe guard against back-sliding.
 - h. Go on—look at the poor miserable people who have failed.
 - i. Go on—this road leads to usefulness and heaven at last.
5. Your Kadesh is when you come to the light of holiness.
 - a. There you stand just like Israel did.
 - b. Hesitate not. "This is the will of God"—Your sanctification.
6. When the Crusaders reached sight of the Holy City they would cry, "Jerusalem! city of the King," and make a rush for it. When we see our inheritance in Christ we too should make a rush to get it.

SUNDAY, NOVEMBER 24, 1940

MORNING SERVICE

Thanksgiving Message

And Jesus answering said, were there not ten cleansed? but where are the nine? (Luke 17:17).

Our Lord met, on His last journey to Jerusalem, ten lepers. They were forbidden to come into the village on account of their disease. They kept together in a company endeavoring to find solace and comfort for their sufferings. Misfortune makes strange associates for in this company, one was a Samaritan. Illness, too, will make men think of God. As our Lord passed by they saw Him and made their appeal to Him. They may have already heard that he heals the lepers. As He passed they lifted their voices and cried, "Jesus, master; have mercy on us." He told them to act as if they were already healed. "Go show yourselves to the priest." "And as they went they were cleansed." Nine went on their way, but one turned back and glorified God with a loud voice. For this act of gratitude Jesus then forgave him of his sins.

The subject is Ingratitude.

We note in this incident:

1. The cause of ingratitude.

2. The extent of ingratitude.
3. The penalty of ingratitude.

I. THE CAUSE OF INGRATITUDE

1. One common cause is thoughtlessness.
 - a. The nine didn't think.
 - b. "I meant to, but" would make a true inscription on many a tombstone.
 - c. "We are going along and all of a sudden healed."
 - d. It was truly wonderful.
2. Familiarity breeds forgetfulness.
 - a. Thankful for some special blessing.
 - b. But prone to forget "our daily bread."
 - c. The daily health that sustains.
 - d. Forget the friendships that cheer us.
 - e. Forget the tender touch of the wife and children.
3. Another cause of ingratitude is "pride."
 - a. Nine were children of the covenant.
 - b. They took their healing as a matter of fact.
 - c. They perhaps wondered why they were not healed sooner.
 - d. The stranger only returned.
 - e. Humility is the root of gratitude.
4. Thankless because they did not see their benefactor.
 - a. Had they been in His presence when healed, might have thanked Him.
 - b. One man said, "I have never been obligated to anyone." Not so.
 - c. We are indebted to a hundred humble workmen for even one meal.
 - d. You are debtor to the policeman on the beat.
 - e. The man firing the furnace.

II. THE EXTENT OF INGRATITUDE

Ten lepers were cleansed—nine went on their way with never a word.

1. The averages of gratitude and ingratitude do not vary much with the ages.
 - a. This shows 90 per cent receiving God's blessing and more or less ungrateful.
 - b. People are prone to forget their benefits more than their miseries.
 - c. You remember the day you entered the hospital more than the day you left.
 - d. We lay more stress on what we have not than on what we have.
 - e. A human tendency is to take our blessings for granted.
 - f. One day in seven for worship—one in ten to praise.
2. Many who believe are not ready to praise.
3. Those who pray do not always praise.
 - a. Pray when sick but when well, all is forgotten.
 - b. *Jesus expressed surprise at their unthankful spirit.*
 - c. In praise we draw nearest to God.
 - d. In praise we reach the deepest part of our nature. Reverence, love, trust.
4. Those who are ready to obey do not always praise.
 - a. Shakespeare expresses ingratitude in the following words:
 Blow, blow thou winter wind,
 Thou art not so unkind
 As man's ingratitude;
 Thy tooth is not so keen,
 Because thou art not seen,
 Although thy breath be rude.

Freeze, freeze thou bitter sky,
 Thou dost not bite so nigh
 As benefits forgot;

Though thou the waters warp,
Thy sting is not so sharp

As friends remembered not.

- b. It is said that when Napoleon was dying he said, "It is not the loss of the throne that makes existence unendurable; my military career suffices for a single man. The horrible ingratitude of man is far worse than all else that has happened."

III. THE PENALTY OF INGRATITUDE

- a. Ingratitude closes the door against the deeper blessings of God.
- b. One cannot be wanting in thankfulness without being untrue to their better self.
- c. He who forgets to be thankful, may one day find himself with nothing to be thankful for.
1. The grateful man received a greater blessing.
 - a. "And He (Jesus) said unto him, go thy way, thy faith hath made thee whole."
 - b. The nine were healed and kept healed.
 - c. This one was not only healed but saved, "made whole."
 - d. Bodily healing has failed unless it brings us to God for spiritual healing.

Illustration—A temperance lecturer was riding in a cab when he noticed the driver leaning over to one side. "Are you sick?" inquired the lecturer. "No." "Then why are you driving in such a position?" "Mr. there is a broken glass and I'm trying to shield you from the rain. I owe all I am to you. I was a drunkard and went to hear you and it was there God helped me to quit and be a man."

- e. Note again that the nine did not receive more, they lost even what they had.
- f. They did not become leprous again.
- g. But they lost their faith and good conscience.
- h. They went to their homes healed, but no joyous heart like the Samaritan.
- i. Plumptre expresses it so well in these words:

But one alone
Turns back that gift of God's great love to own,
His thanks and praise to tell;
Son of Samaria's race,
In him is seen a fuller, worthier grace,
Than aught in Israel.

And is it not so still?
Are not we slow to own the mighty will
That works to save and bless?
We, who so much receive,
The speech of joy and praise to others leave,
Whom God endowed with less.

We lose what God has given,
The prize for which our feeble faith hath striven
Because we thank Him not;
Though healed the leprous taint,
Yet still the head is sick and heart is faint;
We crave we know not what.

Wilt thou full health attain,
Let thy heart utter joys exulting strain;
To Christ who cleansed thee turn;
Then shalt thou know, at last,
A fuller bliss than all thy unblest past,
High thoughts that cleanse and burn.

EVENING SERVICE

Excuses

Then said he unto them, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. (Luke 14:16-20).

Excuses are as universal as the race, and as soon as the gospel is preached people begin to make them. Adam said in substance, "Lord, the woman whom thou gavest me, she gave to me to eat and caused this trouble." Eve said in substance, "Lord, the serpent you made beguiled me and caused me to sin." An excuse generally means, "I don't care to be a Christian." Excuses will not stand in the judgment. Our lesson is a parable of Jesus, and strictly speaking had a present application to the Jewish nation. We are taking it out of its place and making an application to the person needing the gospel. And in this text there are three points of interest:

1. The invitation.
2. The strange unanimous refusal.
3. Their reasons for not accepting.

I. THE INVITATION

1. Offered by the King of kings and Lord of lords.
2. It was an invitation to a feast, "The marriage supper of the Lamb."
3. It is to be had in the evening of this dispensation.
 - a. "Blessed is he that shall be at that supper."
 - b. It was not only a feast but a "Royal One."
 - c. Note the difference if the mayor, the governor or president should extend an invitation. The press would noise it abroad and you would go.
4. Jesus has gone to prepare mansions for the occasion.
 - a. The invitation has been out for nineteen centuries.
5. Man prepares a feast for his friends.
 - a. God prepares this one for his enemies.
 - b. God prepares the feast also the "Wedding garments."
 - c. It is without money and without price.
 - d. The only one able to go is a bankrupt pauper. "Come unto me all ye that labour and are heavy laden and I will give you rest" (Matt. 11:28). "Him that cometh unto me, I will in no wise cast out" (John 6:37).

II. NOTE THE STRANGE UNANIMOUS REFUSAL

- a. Their conduct is such as life furnishes no example.
1. The unnaturalness of their conduct shows how men regard the higher and lower things of life.
 - a. Men choose the lower instead of the higher.
 - b. The world today is turning this invitation aside.
 - c. Men grasp the cheaper things of life.
 - d. Number of graspers decrease as one climbs higher.
 - (1) Bodily gratification is the lowest—the masses are there.
 - (2) Truth is greater than wealth—not so many there.
 - (3) Holiness is the highest of all—but few there.
2. God offers guidance, help, heart rest, victory over sin, supremacy of circumstances. Death defeated, measureless hopes here and hereafter.
 - a. All these included in salvation.
 - b. They are at our door beseeching us.
 - c. They are ours for the taking.

3. They all with "one consent" made excuse.
 - a. *Illustration*—Indians trading lands for beads and tobacco.
 - b. Many times this refusal is accompanied by our lip service.
4. What if God took us at our word?
 - a. Yes, you may be excused and the next stroke we would be swept away.
 - b. All doors would be closed tomorrow.
 - c. Not a gambler left.
 - d. Not a drunkard left.
 - e. Not an unbeliever left.
5. Excused from what?
 - a. Salvation, holiness, happiness.
 - b. Reunions, Heaven.
6. Note the excuses.
 - a. The first—excuses of youth.
 - (1) The first very polite, "I must go see. Excuse me."
 - (2) These words unlock the real interpretation.
 - (3) *That piece of ground is the world. I must see it.*
 - (4) I'll see the world first—"then."
 - (5) I'll consider the matter later.
 - (6) *The Spirit is turned aside.*
 - (7) The enchanted fields are explored.
 - (8) The beauty and grandeur made favorable impression.
 - b. The second—the excuse of middle life.
 - (1) Not quite so polite as the first.
 - (2) I saw—now I must try.
 - (3) *If the ground was the world—the oxen are the things of the world.*
 - (4) After I have tried—then I'll consider.
 - (5) *Reluctantly the Spirit goes his way again.*
 - (6) The person gathers a bit of fame, money, etc.
 - c. The third—the excuse of later middle life and old age.
 - (1) Do not bother me now, "I am wedded to the world."
 - (2) Cannot break away from the old formed habits now.
 - (3) No hilarity here now.
 - (4) I am doomed—I am damned.
 - (5) *He saw—he tried—he married.*
 - (6) Too feeble now to break the chain.
 - (7) One seldom ever changes in old age.
 - (8) "He that is holy, let him be holy still." He that is wedded to the world, let him be wedded still.
4. The feast cost God's only Son agony, shed blood and death on Calvary's tree. Will you not be aroused and break with sin while you can. Lay aside every excuse, follow the yearnings of your heart and come to Christ now, get on the wedding garment and be ready for the supper?

ILLUSTRATIONS

Basil Miller

Piles of Canes

"Look at that pile of canes," said Viki as we climbed the long stairs leading to St. Joseph's Shrine in Montreal, Canada.

Sure enough before us was a pile of canes, crutches, leg braces that entirely filled a large window which was at

least twenty-five feet high.

"What is the meaning of those crutches?" I asked a priest.

"They have been left here by people who have been miraculously healed of their diseases," he replied.

"You mean to say that every crutch and cane and brace represents someone that came here crippled and left healed?" I asked.

"Surely, and when they went away, they had no further need for these crutches and the like. This," he declared, "is a miracle of God."

God is no respecter of persons, or places, and where faith is He will heal and deliver. It is all dependent upon meeting faith's conditions. Believe and ye shall receive sounds the note of faith's victory.

The Bobtailed Steer

"I've got a bobtailed steer," said Uncle Murry, a rancher in New Mexico, when the collection was being taken up in a district assembly, "that I'll give."

Very diligently he kept books with the Lord and even when he butchered a beef or a hog, he weighed every piece and gave the Lord his tenth of the weight. And when the offering was being taken for a special cause, he decided to give the bobtailed steer to the work of the Lord.

"A bobtailed steer. Who ever heard of the like!" exclaimed the presiding officer in disgust. "Don't you know that God commands us to give our best, and not our bobtailed steers. Mr. Shaw I'm surprised at you. Why don't you give God a steer with a tail on it?"

The rancher sat quietly for a while with a smile on his face, and the silence was broken by another rancher brother who said, "Mr. Officer, I'll give the extra amount what the tail would weigh at the current price."

Then everybody broke into a laugh. For, of course, the steer was to be sold, and since it was the fattest my uncle had, he decided to give God his bobtailed steer. But the presiding preacher was right.

Too often we offer God our bobtailed steers, those things that are a little defective. We should give God our best, and not that ability that is bobbed short of the regulation size or length or coverage. God wants a tenth of our money, plus all of our personality and the entire amount of our talents and abilities.

Do not bob God off in your gifts.

Take a Lap at the Cream

"Take a lap," said Paul Herrell's uncle to the young shaver, "at the cream."

Paul, the evangelist, was visiting his uncle on an Indiana farm and as the cream separator was running he would stick his cup under the spout where the blue milk came out, and was drinking his full of milk (for once in his life, as Paul expressed it). His uncle looked over and saw what he was doing and said, "You don't have to drink skimmed milk on the farm, Paul. Take a lap at the cream."

Too many of God's sons are drinking the skimmed milk of grace, thinking that the cream of His righteousness is too scarce for them to taste. You don't have to drink such blue milk from God's separator; you can take a lap at God's cream.

We have lived so long on skimmed milk that we are somewhat like the little girl from Chicago who visited her aunt on the farm. When she came to the table she said, "Auntie, I don't like this yellow skum on your milk; it isn't nice and blue like ours in Chicago."

We are liable to drink the bluejohn of grace for so long that we will forget what the taste of this glorious "yellow skum" is like. Drink cream, brother. Lap it up, in country parlance.

God Answers

"Lord," prayed a Mexican preacher as he stood on the street corner in San Diego where he had a mission, "send me the \$5 that I owe. Thou knowest, Lord, that I received a bill today, and I want—"

The sentence in the prayer was not finished for a policeman walked by who knew the preacher and said, "You are doing a fine work. Keep it up."

The preacher resumed his petition making, and shortly the cop returned and opening his pocketbook took out a five dollar bill and handed it to the preacher without saying a word.

God has promised that while we are yet asking He will hear.

The Second Vein

"I've got it, brother. I've gone down to the second vein of water," said the farmer in Artesia, N. Mex.

We were watching the water flow in a mighty stream from an artesian well. He was watering a large farm.

"And does it ever run dry?"

"Run dry, preacher? It is fed by the snows of the mountains north of us, and it never runs dry."

"Over here a ways I saw a well that runs dry. What's the difference?"

"It's the second vein of water that makes the difference."

"The second vein?" I asked.

"Yes. If you go down about three hundred feet you get a fair flow of artesian water. It will water a few acres all the time, but it is liable to fail in dry weather. But if—"

"Well, how far down," I broke in, "is the second vein?"

"You have to go another seven hundred feet, and then you strike the second vein that never runs dry."

There are artesian wells of grace that can flow from your soul. But too often we dig too shallow a well, and when hard stretches for the soul come along, or there is a spiritual dearth, or the means of grace are too long forgotten, the water of life fails to flow. It ebbs and runs dry.

God has provided an everlasting flow of this gracious water of life. It is the second vein. God wants us to go deeper, down to the rockbottom, where the waters flow eternally. It takes a deep consecration, a complete surrender, a final giving up of self and all to strike this second vein.

We call this sanctification, for it comes as a second work of God in the soul.

Unhook Your Load, Brother

"Laddie," said the farmer to Paul Herrell, who was on a hike and had hitched a ride, "pitch your load back in the wagon."

The little fellow had loaded his back with camp equipment and the fol-de-rol that makes a lad's life filled with high peaks of interest, and when the farm wagon came by he asked for a ride. When he got up on the seat by the farmer he kept his pack on his back, as though it would lighten the farmer's load. So the farmer noting his plight suggested that he throw his load back in the wagon.

This is what God wants us to do. He is our Burden-bearer, and He does not mean that we carry our load. Rather He will do it for us. Learn to unhitch your load and let God carry it for you. It is easy to turn our burdens over to him, and then the heaviest load is light indeed. When we walk life's pathway with the load that we are forced to carry, it is a troublesome way; but when we learn to turn these loads over to the Lord then the way is one of pleasure and glory.

The Cost of Crime

"Mr. Hoover," asked Professor A. S. London of the head of the Federal Bureau of Investigation, "now tell me if A. S. London has ever cost the government one cent?"

When the clerk looked through the files in Washington, D.C. he returned with the answer, "Your record is clear."

Then Professor London turned to the clerk and hugged him, saying, "Thank God, I was converted when I was nine years old and do not know what crime is or what it is like."

"Tell me now, what it cost to kill Dillinger."

"It cost us \$1,700,000 to kill that gunman, and it took a million less to get rid of Pretty Boy Floyd."

"Am I right when I say that our crime bill is fifteen billion dollars a year?"

"You are right. And it costs us a hundred dollars a person more to look after our crime bill than it did fifteen years ago."

"Can you tell me whether or not any of these outstanding criminals have ever attended Sunday school regularly?"

"As far as our records show, there has never been a criminal of any note who has been a regular Sunday school attendant. Crime and Sunday schools just don't mix. The Sunday school is the greatest agency for crime prevention there is. When you build a school for the boy you don't have to build a cell for the man."

Doc Luke

"I'll give you five dollars a night to sleep by my bedside," said Doc Luke, the drunkard.

Night after night a man with a thirty-thirty sat by Doc's bed in the little garage where he made his living. At midnight the delirium tremens would take hold of the garage man and he would sit up screaming for the night watchman to shoot them.

"I got him that time," the attendant would say. "There's another one," and bang would go the gun, which was loaded with blanks.

"Now, Charlie, I can go back to sleep again—"

Down and down Doc went until he was on the bottom. He sold his tools to get drink, then mortgaged his shop, then his customers left him, and he was alone. There was no more money to hire Charlie to shoot the intangible snakes that shot their fiery tongues out at the drink-crazed man. Doc was alone and lost!

But there was a time when Doc was at the head of the list. He was a brilliant mining engineer whose services would command fees that ran into the thousands of dollars for a visit. His advice was sought all over the Southwest where mining was concerned. He was honored with a doctor's degree from a leading school of mines. Societies opened their doors to him and he was a member of the finest mining and engineering societies of the land.

Then he took a drink!

It was a downward slide that Doc took with great speed. He soon was thrown out of the societies, and his advice was not worth a dime a month. He bought a little garage and kept on drinking until he had to hire Charlie to keep the snakes out of his boots.

One night Doc sat in his garage musing. He fingered a .45 revolver, and in its magazine were six shots. He decided that this would be the night when he would "go ashootin'."

He strapped the gun to his side, and went back of the little town of Artesia, N. Mex., and on down to the banks of the Pecos River. Musing as he went, he thought of the long slide he had taken and now on the bottom he decided that life was not worth the trouble.

"What's that?" he asked aloud. Floating on the evening breeze was a song.

Out of his long forgotten past came a similar song with a similar voice sung by his old mother—long buried in his memory those strains began to revive. His hand gripped the pearl handle of the revolver. He would end it.

Suddenly he caught the words "... saved a wretch like me." An invisible cord began to tug at him; he felt himself being drawn toward the source of the song. It pulled him over the dusty hills, down a little vale, and onto a tiny blurred path that led to a little hut.

A light in the window caught his eyes. He walked to the door and without knocking he pushed the door open. Stumbling in he found a group of elderly women on their knees.

He fell across a chair, and cried, "Pray for me!" The revolver slugged to the floor with a thud, and the women looked up at the stranger who knelt across a chair.

They prayed for the stranger and asked this "amazing grace" to save the wretch. Doc began to dig for himself. He cast his offcast soul upon the mercies of God. He begged for the outstretched hand of the Almighty to lift him from the slough of hell. He told of his short coming and his sins.

"Sing it again," he said.

And the women picked up the song, "Amazing grace, how sweet the sound that saved a wretch like me; I once was lost but now am found, was blind but now I see."

"That's me," Doc burst out. "I'm seein' for the first time in my life."

And now after many long years, Doc Luke is again a respected citizen, a man with a name, and a man "who has been found." This is the story of grace, God's glorious, marvelous grace, sufficient and enabling grace.

Thou God Seest Me

"Thou God seest me." The words stared from the tract at the postal clerk.

He thought, "I'm under the eyes of God. Everything I do, He sees, He knows about."

The thought hung in his mind day and night. When he went to the office during the day, he saw those words on the tract. At night they were emblazoned upon the screen of memory. God sees me! God sees me! God knows! God knows!

It was more than he could take, and at once he went to the office of the postmaster.

"I've come to give myself up," he said fearlessly.

"So you are the thief?" asked the master of the office.

"Yes—I've been robbing the mails."

"We were just about to catch the guilty one, and it is far better this way that you give up. Why did you do it?"

"I needed the money, and I began to take a little as it came through, and then I systematically robbed the mails as opportunity came."

"What made you make this confession?"

"My conscience. I've gone through hell for weeks. I saw a tract with the words on it, *Thou God seest Me*. And they burned into my soul. I could not get away from the thought that every deed was under the seeing eye of God. Then I began to stay awake at night and during the day my mind was troubled. I worried about it. My appetite left me, and I decided to make a full breast of it. Prison is better than this hell my conscience has dragged me through."

Conscience is the voice from above man that worries man when he does wrong, and God uses it to bring sinners to repentance. Conscience can drive the sinner to suicide, to murder, to the lowest of crimes.

Be careful how you treat conscience, for be assured that it will find you out.

Communion Sermons

The Towel at the Table

TEXT—*He riseth from supper, and laid aside his garments; and took a towel, and girded himself* (John 13:4)

INTRODUCTION—Christ takes a part in all activities of one's life. He is at the wedding to furnish the wine, at the burial to weep, at the table to talk with the disciples. He breaks bread and blesses it and then washes his disciples' feet. This was the act which followed the first Communion. Let us study its meaning for a while.

I. THE TABLE REPRESENTS SPIRITUAL FELLOWSHIP. There is no higher representation of spiritual fellowship found in the Bible than that which is depicted in the first Communion scene. Here the Lord teaches the disciples the true meaning of His death, and commands them to continue the act until He comes again.

II. THE TOWEL REPRESENTS THE SERVANT'S ROLE. While He was to die for our sins, He was not above being our servant. He was the divine, yet He was the slave. He came to forgive our sins, and at the same time to teach us the needed lesson of humility. Salvation and humility are twin graces and blessings.

III. THE TOWEL AT THE COMMUNION. The scene of the towel at the table of blessings blends the spiritual and the menial. It tells us that into the lowest service we are to take the highest blessedness. Christ's presence will bless any service however menial it may be. We are to carry His presence into our daily duties.

CONCLUSION—As we partake today may we do so remembering that while we are *here* in communion we must go out *there* with the presence of Jesus abiding. The Table prepares for the Towel.

Till He Come Again

TEXT—*For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come* (1 Cor. 11:26).

INTRODUCTION—The Communion Service is a memorial of the death of Christ, yet in remembrance of it, it becomes a prophecy of His Second Coming. This is to be carried on until He come again.

I. THE LIVING LORD AT THE TABLE—The Communion is not only a past act, but a present fellowship. He ate with His disciples, but He abides in fellowship with us as we drink the cup.

II. THE DYING LORD—The Communion for the disciples foretold of a dying Lord, and for us it tells of a Christ who sacrificed His life that we might have spiritual redemption.

III. THE COMING LORD—The Communion tells of the coming Lord who is our hope of eternal redemption and fellowship throughout all ages.

CONCLUSION—The dying Lord is yet the living Lord. This is the true meaning of the Communion Service in relation to Christ's return to this world. The Sacrament foretells the fact that though the Lord died on Calvary for our sins, He shall sit again on the throne of redemption and shall ride out on the clouds to receive us unto Himself. But this bread and drink this wine foretelling His return to this earth.

Expository Outlines for November

By Lewis T. Corlett

Discipleship

(John 1:35-42)

I. DISCIPLESHIP HAS A TWOFOLD ASPECT

1. Enjoyment of blessings and benefits bestowed by the One that is followed.
2. The responsibility to the privileges and opportunities arising from following a Great Savior and Teacher.

II. THE INTRODUCTION TO DISCIPLESHIP (vs. 35, 37)

"Behold the Lamb of God." "The two disciples heard."

1. Implies that the one who is already a disciple desires to present Him to others.
2. Also clearly states that they had to hear the good news and that they gave heed to the introduction.
3. They heard more than words, they comprehended somewhat of His character. "The Lamb of God."
 - a. Reminded the Jew of all the provisions God had made through the law.
 - b. Brought fresh to their minds the fact of the daily sacrifice.
 - c. Awakened their thoughts regarding the prophecies that had been uttered of the One that should come.
 - d. They had a feeling that here was the One who could meet their need. They had enjoyed John's ministry but here was the One they were looking for.

III. FIRST STEP OF DISCIPLESHIP—"They followed" (v. 38)

1. He not only won their admiration but also their allegiance.
2. They were not conscious of all that He could do but had an inner feeling that He could meet their heart need so began to follow Him.
3. They did not need to be coaxed, in fact they did not wait for an invitation from Him, but they followed Him and were willing to wait for directions.
4. The personality of the Christ was so dynamic that it challenged the deepest and best in them.

IV. THE INITIAL JOY OF DISCIPLESHIP. "Come and see . . . they abode." (v. 39)

1. He turned and saw them following and invited them to companionship.

2. He accepted of their allegiance and was willing to be acknowledged by them.
3. He satisfied their cravings and won their complete loyalty.
4. He invited them to abide with Him.
5. The conversation was not recorded but something was said that completely satisfied them for thereafter they followed.

V. THE JOY AND RESULTS OF DISCIPLESHIP (vs. 40-43)

1. The privilege of telling someone else of the greatness of the Master.
2. The opportunity of praising the Savior for what He had done for them.
3. The privilege of bringing individuals to the One who can deliver from sin.
4. The joy of working together with the Savior in the salvation of the lost.
5. The honor of helping to guide people toward that heavenly city.

VI. ALL CHRISTIANS SHOULD PLAN TO BECOME EFFICIENT DISCIPLES.

The Ideal Church

(Ephesians)

I. THE APOSTLE PAUL GIVES A PICTURE OF HIS CONCEPTION OF THE PLACE, CHARACTER AND WORK OF THE CHURCH

1. The Church was organized but had not been clearly defined and Paul does so.
2. The Church was great in Paul's mind because it gave a place for both Jews and Gentiles to mingle and worship on a plane of equality.

II. THE CHURCH IS A LIVING UNIT (1:22, 23)

1. The Church is the body, Christ is the Head.
2. People are admitted to it by the New Birth (2:1, 5).
 - a. Brought in by grace and not by merit (2:8):
 - b. It is the work of Christ (2:10, 13).
3. The Church takes all nations and races in her embrace (2:14, 15).
 - a. Gentiles as well as Jews.
 - b. Changes aliens to citizens.
 - c. Changes strangers to members of the household of God.

III. THE CHURCH IS A BUILDING OF GOD (2:19-22).

1. Christ is the foundation.

2. Christ is the chief corner stone.
3. The members constitute the individual stones.

IV. THE CHURCH IS A WORKING UNIT

1. To show forth the wisdom of God (3:10).
2. To reveal the mystery of Godliness (3:6).
3. The Church works best in the unity of the Spirit (4:1-3).
 - a. Each working under the direction of the Head, Jesus Christ.
 - b. Each one forbearing the other in love.
 - c. Each one and everyone always keeping in mind the unity in the Spirit of God.
4. God calls various ones to fill the different offices that nothing be lacking (4:11-13).

V. THE UNITY OF THE CHURCH IS IN PURITY

1. The standard is righteousness and true holiness (4:24).
2. The members have a desire to please the Spirit and walk according to His directions (4:30).
3. The members are cleansed from all moral impurity (5:25-27).
4. The members are walking in love (5:2).
5. Their purity is maintained by keeping filled with the Spirit (5:18).

VI. THE CHURCH IS A FIGHTING UNIT (6:10-18).

1. Christ provides the armor which will meet every need in the conflict.
2. Man's responsibility is to put it on and keep it on.
3. It is the only equipment that is efficient in meeting the type of warfare the Christian meets.
4. The Church of the Living God is an army under the command of a Captain who has never lost a battle.
5. The Christian must wage an offensive war against sin and the devil.
 - a. The Church should move out and be more aggressive against the forces of wickedness.
 - b. The Church should reach as far as possible in search for souls.

Job's Faith

(Job 23)

I. JOB IS AN OUTSTANDING FIGURE BECAUSE OF HIS FAITH IN GOD

1. Known for his steadfastness.
2. Remembered for his endurance in affliction and adversity.
3. He was useful to God in offsetting the claims of the devil.

Suggestions for Prayermeetings

By H. O. Fanning

Prayermeetings and Home Authority

GOD is not waiting to have us tell Him how we would have Him build our homes. He is telling us in His Word how He would have us build them. He has been in the home building business much longer than have we. As an institution the home is of God. It is of such importance that human wisdom is not sufficient for its proper building. To expect that the building of such a place will be easy would be folly. We will accomplish the hard things of life, or we will encounter harder things because of our neglect. The one safe way for us is the right way; God's way. Home authority is breaking down because the home as God designed it is breaking down. Home authority lies at the basis of all authority. When it breaks down, other things break down with it. Right functioning home authority is fundamental to the right functioning of other authority. Proper functioning in home authority paves the way for proper functioning in all other authority. God is with us and for us, in the doing of His will, and walking in His ways.

Delays are not only dangerous, but they are more than dangerous. They are likely to become disastrous. The family altar should be set up the day the home is set up. And it should be set up with the definite purpose of home building in view, and this through the building of the home builders. The Word of God must have its place as the final authority in the home's counsels. The serious business of home building should begin at once. The forces of evil will make no delay. They will begin their work at once. The good forces should be given their opportunities correspondingly early. A godly home is far more likely to stand and be a success than one of the other sort. One cause of the breaking down of home life is efforts to build it without God. The home is not only for human convenience, but for God's glory. It is not too much to say that the work of God cannot go on successfully without it. Without it nothing that is good can prosper as it should. Human happiness and heaven itself are dependent upon the state of the home. Not only is the home a private affair, but it is most important as a public institution. It should not be controlled by outward forces. It should be an institution through which God controls

these forces. Every home—however humble it may be should furnish its quota to the progress of the forces of good in the world.

A Good Start in Life

My son, hear the instruction of thy father, and forsake not the counsel of thy mother (Proverbs 1:7-9).

One of the chief functions of a good home is that of giving its children a good start in life. Few things are more important than such a start. Nothing can be substituted for it. To miss this is to miss the benefits of one of the most important periods of life. A well used childhood means a well begun life. Childhood is the impressionable period of life, and lessons learned therein are of enduring character. Nothing can be more important than that they be of the right sort. Parenthood carries with it its responsibilities, and the better these are met, the better it will be for all concerned. The home makes its contribution to every form of life known among men. Only as this contribution is what it should be, can life among men be what it should be.

I. *Two classes of men are recognized in our text; those who know, and those who will not know. Wise and fools. Manifestly degrees are in view here. These classes are traveling in different directions. Toward knowledge, and from it. Degrees are here again. There is the fear of the Lord which is the beginning of knowledge; the foundation upon which it rests; and the folly of those who are without this fear. Degrees once more. The foolish ones in view here are not deficient in mental acumen; they are refusing to allow it to function properly. Nothing is more normal to the human constitution than the fear of the Lord. Degrees again; but the fact remains.*

II. *In the normal relations existing between parents and children, the parents are the instructors, the children are learners. This is true, whether or not this truth is recognized. Some sort of instruction the child receives in the home. God designs the home to be a center of piety, an institution of learning. The obligation upon parents is to make it such in the fear of the Lord; to instil this fear into the minds of their children. The future of the home, of the child, of the race, depends upon the character of the instruction received in the home.*

4. All of these were the natural result of Job's faith in God.
- II. JOB'S FAITH WAS THE NATURAL RESULT OF HIS CONFIDENCE IN GOD (vs. 10, 14).
 1. God was watching over him in all of his ways.
 2. Job was conscious of God's personal interest in him.
 3. God had not failed Job and he knew that He would never fail him.
- III. JOB'S FAITH HELD HIM CONSTANT IN HOURS OF TESTING (vs. 1-9)
 1. There were times when Job could not point out evidences of God's presence yet he trusted.
 2. There were seasons when even his friends said that God was against him but he maintained his confidence toward God.
 4. Job recognized these things as times and occasions of testing and knew that God was allowing them for a purpose.
- IV. HIS CONSTANT WALK OF OBEDIENCE TO GOD STRENGTHENED HIS FAITH (vs. 11-13).
 1. His feet had walked in all the light that God had shed on his path.
 2. He remembered the words of the Lord and obeyed His precepts.
 3. He had special delight in the words of God and depended upon them as much as he did his daily food.
 4. He maintained his integrity regardless of his feelings—in truth it was a walk of faith.
- V. JOB'S FAITH ENABLED HIM TO KEEP HIS EYE ON THE FINAL GOAL

"When he hath tried me, I shall come forth as gold."

 1. Job took the long look in accord with the promises of God rather than the short-sighted vision on surrounding events and conditions.
 2. Job implies the idea that God knows and understands and will guide and direct in affliction and adversity as well as in prosperity.
 3. Job had the consciousness that God's objective in all of his trials and suffering was his improvement and advancement in spiritual values and relationships.
 4. Job was willing to endure affliction in order to provide gold for God to display.
 5. The consciousness of God's infinite care and final deliverance encouraged Job to be faithful, for "he performeth the thing that is appointed for me."

Thy home is with the humble, Lord;
The simple are the best.

Thy lodging is with childlike hearts;
Thou makest there Thy rest.

—FABER.

III. *My son, hear thou the instruction of thy father.* Here is an obligation on the child to learn. An obligation upon the father to make his instruction worth learning. He is not merely amusing the child, he is laying the foundations of a life. He can be engaged in no more serious business. He is building, not only for time, but for eternity. Not merely for the home, but for mankind in ever widening circles. He is God's servant, engaged in God's work. He is a laborer together with Him.

IV. *No more important persons are found among mankind, than godly mothers.* "Forsake not the law of thy mother." The world owes a debt of gratitude to its good mothers that it can never repay. Few indeed have had so much to do with the building of good and great men and women as good mothers across the ages. Such men and women have—with few exceptions—scribed their greatness to the influence of their mothers. The boys and girls who are "tied to their mothers' apron strings" have good holding ground for their anchorage in the storms of life. Happy are they if they have the courage to acknowledge her steadying influence. The burden of the care of children falls normally upon the hearts, and into the hands of mothers. Only in God can they find wisdom and strength for the performance of their duties.

V. *Good mothers are not the result of accident.* They do not become good mothers merely by virtue of being mothers. Being a good mother is the work of a lifetime of devotion to their vocation. No finer art is known among mankind than that of motherhood. The mother who is unable to control her own desires for society, and what it regards as its pleasures, will have poor success in her efforts to control her children in similar matters. Self-denial on the one hand, and self-development on the other—both in the fear of the Lord—is the path that leads to good motherhood.

VI. *The good home has its place in giving the child a good start in life.* Without such a start, he is handicapped for life. With it he is helped for life. Handicaps of this sort are not easily overcome. They may be measurably so by the grace and power of God. In many respects there is no more important period of life than that of childhood. A well-spent childhood means a well begun life. The giving of the children of the home such starts is one of its chief functions. Failing in this, it has failed in much. This opportunity is in the power of the humblest of homes. Many of our greatest men and women have come from such homes. It takes right

relations between all the members of the home to make it what it should be for the glory of God and the good of men.

VII. *With such a start in life, progress means advancement in right directions.* With a poor start, the farther one goes, the farther astray he gets. Among the men most resistant to truth, are to be found those who have made poor starts in life. Having made such a start, the first step in right directions, is the consciousness that the direction in which one is traveling is wrong. This the man who has made a wrong start in life has difficulty in doing. Few have the courage and the strength to change to right directions when such discoveries are made. These facts emphasize the value of good starts in life.

God's Word in Our Homes

A wise son will hear, and will increase learning; and a man of understanding shall attain unto wise counsels (Proverbs 1:1-5).

To insist that we cannot make preparation for home building and parenthood is to speak unwisely. These are normal functions of life as God designed it to be lived. To insist that proper preparation for these important matters in life is being made would be to insist upon too much. To insist that better preparation for these matters should be made, is to speak wisely. The Word of God is our one sure guide in these matters. Without God's Word the fullest and highest preparation is impossible. All the preparation for the physical and mental needs of the inmates of the home is well and good. But after all this has been made, the more important needs of the home are still unsupplied. The moral and spiritual needs of the home are its most vital and essential needs.

I. *Our bodies and minds are important in their places, and no thoughtful person would minimize the importance of giving them the best of care, and bringing them to their highest states of usefulness.* There is room for much improvement in these matters in most homes. Our bodies and minds should be brought to their best, and foundations laid in childhood and youth for long and useful living. Rightly directed physical and mental activities are needed everywhere.

II. *But our greater needs are in the moral and spiritual realms.* Only as these needs are properly supplied can satisfactory personality be developed. Life is a battlefield, and strong bodies and clear heads are needed to succeed in its conflicts. Physical courage and strength have their places,

but moral and spiritual stamina are the need of the hour. Clear conceptions of moral and spiritual obligations, and courage and strength to meet them are the need of the individual and the hope of mankind. Blessed are those boys and girls who have clear conceptions concerning right living, and the courage and strength to live in harmony with them.

III. *It is likely that few things—if any—are allowed to hinder people in the matter of taking their stand for God, and with Him, than the lack of moral and spiritual conviction and stamina to enable them to so do.* Unless these qualities are early instilled into the hearts and minds of children, there is little likelihood that they will ever have them in any marked degree. These are plants that require early rooting and vigorous growth. Once the sin that makes cowards of all its devotees finds its place in young life, hope of the finer things of life, and their development, is blighted, and the child has little probability of coming to his own in the better things of life.

IV. *Conversion, with accompanying regeneration, is a marvelous experience.* But we must keep in mind that it is the person who is converted that bulks large in what the effect of that experience will mean. The salvation of one who has had a well trained childhood, with good ideas and ideals of life, well trained in good habits is a vastly different thing from that of the salvation of one who has not had these things. The child is an improvable being. Nothing can be substituted for the right kind of home training. A well trained childhood is essential to a well begun life.

V. *In the training of childhood, nothing can be substituted for the Word of God.* Unless the parents themselves have been well trained in God's Word, they cannot give this sort of training to their children. The influence of the Word of God, of heartfelt, believing prayer, of godly examples in living is as essential to good moral and spiritual development, as are the material essentials of life to physical being. The home that does not give these things to its children is not properly functioning as a home. Failing to give these benefits to childhood, is one of its saddest and most lamentable failures.

VI. *The home is an educational institution, and such an institution is graded by the character of its teachers, and the suitability of its textbooks.* There is no escape for the home from being such an institution. Nothing less than the best of prepar-

ation in these matters, and the best of application, can make the home a success as an institution. Instruction in right principles of living; establishment in right habits of life; equipment in right habits of thought, in habits of prayer and Bible reading and study; of attendance upon the services of the house of God; habits of association with the right sort of people, and all that goes into the making of right living should be the happy portion of the child in the home. The parents must be what they would have their children to be.

VII. *One of the fine arts of home building is that of securing the co-operation of the children.* Someone is going to get this. The home has the best opportunity for getting it. In order to secure this, there should be co-operation in the activities of the parents. Powerful interests without the home are working to secure this co-operation. In so far as that is possible, children should be kept within the influences of the home, and without the influences of these opposing forces. Establishment in right habits is the one antidote for establishment in those that are wrong. Right influences are the antidote for the perils of wrong influences. Life is a battlefield for the possession of child life. The legitimate, God ordained home influences must win it, or the predatory interests of the world will. Home authority is breaking down, not only because of conditions without the home, but because of lack of suitable conditions within the home.

The Home and Its Foes

My son, if sinners entice thee, consent thou not (Proverbs 1:10-19).

God does not need to be told that we are living in a world where other forces are contending for our children. He knows all about that. His instructions are given in the light of His knowledge. They are for the building of right kinds of homes in such a world. Here is an assurance of the possibility of building such homes in such a world. These revelations are not given to us to discourage us, but to challenge us to put forth effort necessary to success in our building. The perils with which we are surrounded should be an incentive to greater efforts because of the perils which our children will have to face. Parents are the first counselors of their children, under God. Their work is to so establish the child in that which is right that he will be able to resist that which is wrong.

I. Evil is presented here in one of its grosser forms, but the underlying principles of evil are similar in all of

its forms. It usually comes to the child in its lesser forms, but its purposes and effects are the same. The so-called lesser evils are evils as certainly as are they of its grosser forms. Temptations to evil are certainly coming. Preparations to meet them must be made. Without such preparation, failure is practically assured.

II. *Just as there is one right attitude toward good, so there is but one right attitude to temptation.* To the good there should be consent. To the evil, "Consent thou not." The stand for good should be firm. The stand against evil should be equally firm. The child is imitative. The home life should be marked by the absence of all evil; the presence of only good. The child learns, not only from precept, but also from example. The objective of home training should be to get the child so established in the good, that he will stand ready to resist the evil.

III. *It is presented as an enjoyable adventure; as a pleasant occupation.* Association with wrongdoers is presented as a privilege; as a condescension on the part of those more experienced in it. "Cast in thy lot among us; let us all have one purse." Suggestions of fair play mark it. Come on. You shall have as fair a share as the most experienced of us. You may have the benefit of our knowledge and skill.

IV. *Evil is presented to the uninitiated as being profitable; with gain a certainty.* There is profit in it, and only profit. "We shall find all precious substance; we shall fill our houses with spoil." The best things of life are waiting for us. The rights of others are ignored. Things are ours for the taking. Ours is the easy way. Enjoy life at the expense of others.

V. *Evil does ignore the rights of others; "What is theirs is ours" is its language.* They ignore in their thinking all thought of evil consequences. No suffering will follow this sort of thing. Conscience is ignored. The fact that every principle of right will be violated by their evil ways, is far from them in their thinking. They have little—if any—conception of the evil of their doing.

VI. *The perils of discovery are ignored; they can avoid everything of that sort.* Consequences in the way of punishment are kept in the background of their thinking, and their temptings of others. Evil doing has done its work in them so thoroughly that all of their finer sensibilities are destroyed. They are past feeling of the right sort. Evil has come to look good to them; wrong to look right. What evil has done for these old in experience, it will do for the young in due

time. Consciousness of divine rights has gone with consciousness of human rights.

VII. *The conditions of these men should be a warning to the young when they are tempting.* Yielding, they will soon be like them. Resisting they will preserve their integrity, their manhood, their powers as human beings. Every act of yielding to temptation will make the next act of yielding easier; of resisting harder. Every act of resisting will make the next act of resisting easier; the act of yielding more difficult. Powers of resisting will be built up by every act of resistance. A child well trained in habits of righteousness has an asset of incalculable value in the battle of life. The ways of God are right. Of all of His opposers, wrong.

Evil as God Sees It

They lay wait for their own blood; they lurk privily for their own lives (Prov. 1:15-19).

Truth is the antidote for error; light for darkness. God sees evil as it is; in all of its hideousness; its evil consequences; its deadly effects. He gives us the truths about it that tempters have so artfully concealed, and so subtly secreted in their specious suggestions. He floods with light the things they have covered in darkness. In His wise counsel He exposes their wicked devices. Two voices are in the world; one good, one evil. To the good the child should be trained to speak an unreserved, yes; to the evil, and uncompromising, No. To accept the good; to reject the evil. Here is the duty of the home to the child; where right attitudes should ever be maintained. And all that it does, in the name of the Lord and in the power of His might. Only as the child finds his place in Christ is he safe in his journey through life, or sure of a safe landing in the world to come.

I. *Evil is presented to the young in most attractive forms; its pathways as enjoyable; profitable; safe.* God sees them as they are, beset by perils on every side. They are not the proper paths for any feet; much less for the feet of the young and inexperienced. They are paths that should never be trodden. "My son, walk not thou in the way with them; refrain thy feet from their path."

II. *Paths lead to places; they are designed for these purposes; they have their ends.* "Their feet run to evil." Evil is all along the path; evil is at its end. Evil is destructive, and only destructive. There are neither enduring enjoyment, profit nor safety in it. Whoever treads this path does so at the cost of all that is wholesome and good in life.

III. *The power of evil is cumulative; one evil makes way for another; and for evils increasingly great in magnitude.* It has a hastening, accelerating effect upon the evil doer. Hesitancy in evil doing decreases with its practice; boldness in evil doing increases as it is continued. Their feet "make haste to shed blood." When one starts in the path of evil doing, he has no way of knowing how far he will go therein. He may think he knows. In so thinking he is not reckoning with the cumulative force of evil habits.

IV. *It would be folly for any bird to enter a net spread for its capture, in its sight.* It is folly for any youth to enter the destructive paths of evil, opened up before him for his inspection. That he may not so do, God is throwing light upon these paths that he may know their true character, and what awaits all who unwisely tread them.

V. *Evil doers bring about their own destruction; unwittingly, they "Lay wait for their own blood; they lurk privily for their own lives."* Little does the man who lies wait for the blood of others realize that he is laying wait for his own blood. He knows there is the possibility of being punished for his wrongdoing, but he thinks he can avoid that. And he may. But there are processes of self-destruction going on within him, which nothing can arrest, and nothing can prevent. They move on steadily to the bitter end. There is a judgment ahead of him which he must inevitably face. The Christ he ignores as a Savior he must meet as his Judge. The life he has protected from others, he has himself destroyed.

VI. *Covetousness is a root of sin; the desire to possess that which rightfully belongs to others without rendering an equivalent in value; lies back of a world of evil among mankind.* Greediness of gain is a taproot of much evil. This common sin among men, has its common end; self-destruction here, and eternal judgment and woe hereafter. The blood of Jesus is the one remedy for this condition. The first step toward the benefits of this remedy, is in seeing the wrongness of the condition that makes it necessary. Whatever makes such a remedy necessary is a life and death matter, and that for time and eternity.

VII. *Evil doing is murderous in its character.* It may stop at the actual commission of the crime, but it tends in that direction. Ignoring the rights of others to property tends in the direction of ignoring their rights to life and liberty. Murder is the culmination of some course of thought, conduct, or passion. There are approaches thereto. Entrance upon any course of

evil doing may lead to it. Evil doers put themselves in the way of committing it to avoid detection, capture and punishment. Paths that lead to destruction should be avoided by all. Paths that lead to redemption, right living here, and eternal felicity and glory hereafter should be trodden by all. Christ and His blood form man's one, and only hope. Without Him and His sacrificial blood, ruin is certain.

The Challenge of Wisdom

Wisdom crieth without; she uttereth her voice in the streets (Prov. 1:20-23).

The voice of wisdom should be the voice of the home; it should be an authoritative voice. Much of the so-called breaking down of home authority is due to the lack of establishment of such authority. The breaking down of this authority comes with the breaking down of the building of homes having it. One of the great needs of the hour, is that of parents who are home builders; parents who see the importance of home building; and have the courage and strength to carry it on successfully, under God. We still have our good homes. Enough of them to demonstrate that their building is still possible. For every one of them we lift up our hearts and voices in praise and adoration to God. Our hats are off to their builders; our admiration, gratitude, and appreciation for their good work is theirs. Our appreciation of the children of such homes is unbounded. They have been wise in their co-operation with God and their parents in the production of such homes. God bless you, and speed you on your ways.

I. *The voice of wisdom is universal in the scope of its utterances, and the extent of its domains.* Blessed indeed are the children, the youth, the home builders who have ears to hear it. It is needed everywhere and by everybody. Its need among men is as universal as its wholesome qualities are in reaching them. All should put themselves in the way of its hearing, by giving it attentive ears and receptive attitudes. It should be welcomed by all. It will do us nothing but good.

II. *The interest of wisdom in mankind is universal; wherever men are its voice is heard.* From where they congregate in largest numbers to solitary abodes, its encouraging, helpful tones are heard. Everywhere she uttereth her words. The voice of wisdom is the voice of God. He is the great Source of wisdom; from His great heart it flows. It comes to the individual to meet his special need. It is

sufficient for all occasions and conditions.

III. *There is a simplicity that is near to innocence in the matter of uninstructedness; one that leaves one in the way of going in almost any direction.* It is a state that is perilous. Instruction—wisdom of the right sort—is needed. To this one comes the challenge of wisdom for its adoption.

IV. *Lacking in proper instruction, it is not far to the state of the scorner.* Those who do not welcome the way to the right are in danger of becoming scornors of that way. Those who do not welcome wisdom, are in danger of becoming scornors thereof. The ways of folly are progressive ways. They are cumulative in their forces. Man is a progressive being. In some direction he is moving. If he is not moving in the right direction, he is likely to be moving in the wrong direction.

V. *Those who ignore knowledge are in peril of becoming haters of it.* How long will they love simplicity? How long will they delight in their scorning? How long will fools hate knowledge? A taste must be cultivated for the right things of life, or the wrong things will carry us down the stream of time. Life is a battlefield. It is an uphill conflict. It is a matter that demands of us the discovery, development and use of the powers with which God has endowed us. To fail in these things, is to fail in life, and all that goes into right living. Time moves on. We must live. If not well, then ill.

VI. *Wisdom cries, "Turn ye at my reproof."* This is wisdom's call to those who have not welcomed proper instruction. Delayed instruction is better than no instruction. Nothing can be substituted for the right use of time; the proper improvement of opportunities; proper functioning in the various periods of life. To fail to properly improve the opportunities of childhood, is likely to result in one's being adrift on the sea of time, when he ought to be making progress in the running of his course. Nothing less than the entire period of life is sufficient for the proper running of its course. Failure in home building, home life, and home training is tragic in its results.

VII. *Wisdom does not forsake us until it is forced to so do.* "I will pour out my spirit unto you. I will make known my words unto you. "The resources of God are available to us at any and all times of life. Not so with our availing ourselves of their benefits. Time and opportunities lost here are irrevocably lost. Time must be used

as it comes to us; opportunities re-deemed as they present themselves. Unimproved they are gone forever; whatever we may do in improving similar opportunities is done with impaired powers, undeveloped forces, and on time that might have been spent in the improvement of advanced opportunities. While such improvement is not a condition of salvation, it is a condition of successful living. It has its place in putting us in the way of meeting the conditions of salvation and enjoying its benefits. To despise it is to despise life at its best. The need of the hour is homes that are centers of spiritual power and fervor, where children get proper instruction, and have opportunities to make right starts in life. We will build them, or we will not have them. God's conditions of grace are abounding full. Earthly conditions for properly availing ourselves of them must be met. There are no more important factors in this than homes in which God dwells, works and reigns.

Inevitable Consequences of Wrong Courses

Because I have called and ye refused; I have stretched out my hand, and no man regarded (Proverbs 1:24-33).

I. The extension of the mercy of God, carries with it an obligation for its reception. It is an open door to the best there is in life.

II. To set at nought wisdom's counsels, and have none of her reproofs, is to spurn the mercy of God. Wisdom speaks with authority. Man's wisdom is to give heed to her voice.

III. To spurn wisdom's ways is to invite calamity; to get that for which we ask; to call forth her mockery when our fear cometh. The consequences of wrong attitudes are inevitable.

IV. Fear that cometh as desolation; destruction that cometh as a whirlwind is ahead for persistent transgressors. And such transgression invites them.

V. To persistently refuse wisdom's call is to invite her refusal when we call. The time to avail ourselves of wisdom's call, is while she is calling.

VI. The eating of the fruit of our own ways is inevitable; that we shall be filled with our own devices is certain. Slaying and destruction will be the portion of the simple and of fools.

VII. Safety in dwelling, and quietude of fears, is in hearkening unto the voice of wisdom, and properly heeding it.

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